BURMA GAZETTEER

MYITKYINA DISTRICT

VOLUME A

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VOLUME A

COMPILED BY

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RANGOON

OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA

1912

[Price,—Rs. 1-8-0 = 2s. 3d.]

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THE

MYITKYINA DISTRICT.

CHAPTER I.

PHYSICAL DESCRIPTION.

Myitkyina is a district in the Mandalay Division of Upper Burma. It is the northernmost district of the province, and lies between 24° 37′ and 28° North latitude and 96° 0′ and 98° 20′ East longitude. The D trict; bound ries.

The lower portion of the district is administered, while over the upper portion—a tract of unexplored country about the headwaters of the Chindwin and Irrawaddy rivers, comprising the Shan State of Hkamti Long and what is known as the Sana Tract—no direct administrative control is at present exercised. Until April 1895 the district formed part of the district of Bhamo.

The area actually administered, which is estimated at 10,977·6* square miles, is bounded on the north-east by the range of hills which forms the northern watershed of the Ngawchang valley; on the north by the 'Nmai river ('Nmaikha) down to its confluence with the Mali river (Mali *kha*); thence by the Mali *kha* to its junction with the Weshi *kha*; thence by the Weshi *kha* to its source in the N'Khai hills, and thence by a geographical line running east and west at 25° 45′ North latitude, as far as the Tanai stream to its junction with the Samsat *kha*; thence up the latter stream; thence a line dividing the Ningru Lawa Tract from the Munji Tract, and thence a line at the foot of the Jambu Bum corresponding roughly with the twenty-sixth degree of latitude. On the west the district is separated from the Upper Chindwin district by a geographical line running roughly north and south at 96° East, and by the Nampôk stream. On the south its borders march with those of the Katha and Bhamo districts.

The eastern boundary abuts on the province of Yünnan in China.

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* NOTE.—Exclusive of the new Lauhkaung (Htawgaw) hill tract, the area of which has not yet been determined.

At its northern extremity the boundary between the district and China is formed by the watershed which separates the drainage of the Irrawaddy on the one hand from that of the Shweli, Taping and Salween rivers on the other. Further south it follows the course of two streams, the Tabak flowing southward and the Paknoi flowing northward, which unite to form the Namtabet, an eastern tributary of the Irrawaddy, while about five miles south of Sima, in the south-east of the district, the boundary again follows the watershed between the Irrawaddy and Taping, and then runs down the Laisai stream till the Bhamo district is reached.

The southern and western boundaries of the district are described as follows in General Department Notification No. 198 of the 30th September 1901 and No. 261 of the 4th October 1905:—

"From the Burma-China frontier at the junction of the Laisai stream with the Molè stream, along the Molè stream to its junction with the Hkauna stream; up the Hkauna stream to its source in Hkringmu Kyet; thence down the Hkringmu stream to its junction with the Namsang stream; thence down the Namsang stream to its junction with the Nampa or Tsein-tsaw stream and along this stream to its junction with the Wora stream; thence up the Wora stream to its source; thence round the crest at the source of the Nanlè stream to the source of the Ningrut stream; thence down this stream to the Inlein stream; thence the Inlein stream to the Irrawaddy; thence down the Irrawaddy to the mouth of the Namsawk stream; thence this stream to its source in Hkatkyeng Kyet; thence down the Namset or Mosit stream to its junction with the Jahtung stream; thence up the Jahtung stream to the *Nat* house (*Numshang*) to the north of and belonging to Jahtung village; thence down the Gat stream to its junction with the Nampa stream; thence down the Nampa stream to its junction with the Wora stream; thence up the Wora stream to its junction with the Tumdu stream; thence up the Tumdu stream to its source at Môngle Kyet; thence down the Maisak stream to its junction with the Mataw stream; thence down the Mataw stream to its junction with the Namjang stream; thence up the Namjang stream to its junction with the Kamawng stream; thence up the Kamawng stream to its junction with the Mada stream; thence up the Mada stream to its source at Mada or Konglwi Kyet; thence down the Kosak stream to its junction with the Namko stream; thence down the Namko stream to its junction with the Kaukkwe

river." The boundary then follows the main channel of the Kaukkwe river southward as far as its junction with the Namtan stream: "thence up the Namtan stream to its junction with the Damya *kha*; thence up the Damya *kha* to its source on the south of the 'Nkat precipice; thence over the lowest dip in the ridge between 'Nkat and Lechinbum to the source of the Tônlon *kha* and down the Tônlon *kha* to its junction with the Mawbin stream; thence down the Mawbin stream to its junction with the Namyin stream; thence up the Namyin stream to its junction with the Namma stream; thence up the Namma stream to its junction with the Maisak stream; thence up the Maisak stream to the place where it issues from the Pagangbum foot-hills; thence southward along the foot of the Pagangbum hills to the Balumyo forest reserve boundary; thence down the west boundary of the reserve to its southernmost point; thence along the foot of the Lawkum hill across the Balumyo-Lawkum road to a pillar on the Namhangha stream; thence up the Namhangha stream to its junction with the Loipaw stream; thence up the Loipaw stream between bare hills called Loipaw and Loimye to its source just east of the Loimaw hill, marked △5109 on the survey map; thence to the source of the Namsangwan stream and down that stream to its junction with the Namsang stream; thence down the main channel of the Namsang stream to its junction with the Einla stream in about 96° 3′ 33″ East longitude and 25° 2′ North latitude; thence the Einla stream to its source in Hmawkampum; thence the ridge of Hmawkampum to the source of the Namsarong (Namsayaung) stream; thence the Namsarong (Namsayaung) stream to its junction with the Nampôk stream; thence down the Nampôk stream to its confluence with the Uyu; thence down the Uyu up to a point in 95° 57′ 33″ East longitude; thence a line due north in the same longitude to latitude 25° 30′ North; thence a straight line joining the latter point to the most northerly spur of the Ôndôn hill in longitude 96° 6′ 33″ East and latitude 25° 36′ North; thence in the same straight line to the Namsongpè stream; thence the Namsongpè stream to its source."

North of this point, that is to the west of the Jade Mines Tract, the boundary is not defined.

Political Department Notification No. 18, dated the 3rd November 1909, describes the northern boundary of the district as follows:—

"The northern boundary of the headmanships of Warang and Tingrugatong and the northern watershed of the Uyu river to a point in the hills separating the drainage

of the Uyu, Tanai and Namkong rivers; thence a line drawn north-eastwards along the southern slope of Jambu Bum to the summit of a peak called Saipwen Bum; thence a straight line drawn southwards to the junction of the Kaunglaw *kha* with the Samtwe *kha*; thence the Samtwe *kha* to a point in longitude $96^\circ 45'$ east-south-east of Ningshawng Bum; thence the Shadu *kha* to its source; thence the crest of the Sanai hills to a point to the north of the cultivation of Warong village; thence a straight line to the source of the Samsat *kha* near Ningru village; thence the Samsat *kha* to its junctions with the Tanai *kha*; thence the Tanai *kha* to its junction with the Songpe *kha*; thence the Songpe *kha* to its confluence with the Wara *kha*; thence the Wara *kha* to its source; thence a straight line drawn to the peak on the crest of the Kumôn range known as Mahtat Bum; thence the crest of the Kumôn range and the crest of the hills that form the watershed between the Pali *kha* and the Tumbung (Tinbôn) *kha* to the source of the Shatwi *kha*; thence the Shatwi *kha* to its junction with the main road to the Sana country from Auchè outpost; thence the said road northwards to a point in latitude $25^\circ 43'$ north; thence a straight line running due east to a point on the crest of the 'NKhai hills; thence the crest of the said hills to the source of the Weshi *kha*; thence the left bank of the Weshi *kha* to its mouth; thence the left bank of the Mali *kha* to its confluence with the N'mai *kha*; thence the right bank of the N'mai *kha* from the confluence to a point approximately in latitude $25^\circ 43'$ north and longitude $97^\circ 59'$ east; thence a straight line drawn to the crest of the range of hills forming the northern watershed of the Shingaw *kha*; thence a line along the said crest to the high conical peak situated approximately in latitude $25^\circ 35'$ north and longitude $98^\circ 14'$ east."

The frontier between Burma and China is demarcated by thirty stone pillars, marked 10 to 39. Pillar No. 10 is situated at the junction of the Laisai and Molè streams and No. 39 near Pangseng *Chet*, at the head of the Shingaw valley.

The district is divided into the following:—

(*a*) three subdivisions-

(1) Myitkyina,

(2) Mogaung,

(3) Kamaing; and

(*b*) six Hill Tracts, each in charge of an Assistant Superintendent, *viz.*—

(1) Kamaing.

(2) Mogaung.
(3) Sadôn.
(4) Sima.
(5) Myitkyina and Sinbo.
(6) Lauhkaung.

There is one township in each subdivision, whose boundaries coincide with those of the subdivision.

Myitkyina Subdivision; boundaries.

By Notification No. 118, dated the 8th June 1891, the Myitkyina subdivision was formed of the *kayaings* of Myitkyina of the Mogaung subdivision and Talawgyi and Waingmaw of the Bhamo subdivision. Then, by a subsequent Notification, No. 58, dated the 7th March 1894, a township was constituted, with headquarters at Myitkyina, the limits being the same as those of the Myitkyina subdivision. Later on, an area, made up chiefly of the Sinbo *kayaing*, was added to the township by a Notification, No. 95, dated the 17th May 1897.

Mogaung Subdivision; boundaries.

The Mogaung subdivision was constituted in 1890, with headquarters at Mogaung, but the local limits were never defined. Then by Notification No. 951, dated the 17th May 1897, the undermentioned area was transferred from Mogaung to the Myitkyina township:—

"*North*.—A straight line drawn from the village of Patit on the Mogaung stream to the village of Kongra (approximately latitude 25° 5′ North and longitude 96° 51′ East).

West.—The Kaukkwe stream from Kongra village to its junction with the Namkha stream.

South.—The boundary between the Myitkyina and Bhamo districts.

East.—The Irrawaddy river from a point opposite the village of Laungpu (in the upper defile) to the mouth of the Mogaung stream; thence the Mogaung stream to the village of Patit."

The boundary between the subdivisions of Myitkyina and Mogaung, as defined in General Department Notification No. 208, dated the 26th June 1909, is as follows:—

"The Kaukkwe stream from the boundary of the Myitkyina and Bhamo Districts to Kongra or Kaungra village; thence a straight line to the Patit rapids in the Mogaung river; thence the Mogaung river to its junction with the Pumka stream; thence the Pumka stream to its source in the 'Ndatang spur of the Pumchang hills; thence a line skirting the foot of those hills on the western margin of the Tungma plain to the source of the Hudi stream; thence a straight line to the source of the Lakoi stream;

thence the Lakoi stream to its junction with the Sechaw stream; thence the Sechaw stream to its source in the Sechaw *chet*; thence the Senni stream to its junction with the Langatnoi stream; thence the Langatnoi stream to the Pankaw Sha-It; thence the old Myitkyina-Mogaung road to where it crosses the Maisaw stream; thence the Maisaw stream to its junction with the Lwepyit (Loipyit) stream; thence the Lwepyit stream to its junction with the Tingrat stream; thence the Tingrat stream to its source in the Tingrai hills; thence the crest of those hills to the northern administrative boundary of the Myitkyina District."

The boundary between the Mogaung and Kamaing* townships is described as follows in Notification No. 301, dated the 28th November 1905:—

"*East.*—A line drawn from the administrative frontier along the north-west boundary of the Thama jurisdiction; thence along the Lawa jurisdiction to the Mogaung stream; thence along that stream to the Séthama-Eik; thence a line drawn due west to the east watershed of the Si-in stream; thence a line following this watershed in a southerly direction till it joins the Lwepaikpum ridge, and south along this ridge to Lwepaikpum (about 25° 15′ North and 96° 37′ 33″ East).

South.—From Lwepaikpum down the Namtagyi stream to the Indaw stream; thence up the Indaw stream to the point where it leaves Lake Indawgyi; thence a line skirting the base of the Shwedaunggyi hill to the termination of the Khaimanawng range at Loi-Masat; thence along the Kaimanawng range to M'bubum; thence along the high ridge which forms the watershed of the Namsanda stream; thence along the Kawabum range to the source of the Namkhan stream; thence down that stream to its junction with the Nampang stream; thence down the Nampang stream to its junction with the Nampangwe stream; thence up that stream to its source; thence across the Numshang Kyet above Wora; thence down the Namsèzin stream to its junction with the Nampôk stream; thence up the Nampôk stream to its junction with the Hwesawlaing stream; thence a line due west to where the Thapangaing road crosses the Namsayaung stream (at about 25° 15′ North latitude); thence down the Namsayaung stream to its junction with the Nampôk stream; and thence down the Nampôk stream to its confluence with the Uyu river."

* The Kamaing subdivision was formed by Notification No. 348, dated the 23rd November 1910.

The hilly country that marches with the Chinese frontier forms the jurisdictions of the Assistant Superintendents of Sadôn, Sima and Lauhkaung, the boundaries of the two first hill tracts being defined as follows in the Commissioner of the Mandalay Division's Notification No. 100, dated the 5th October 1907, while the boundaries of the new Lauhkaung hill tract have not yet been notified. The Sadôn and S[illegible] Kachi[illegible] Hill Tract[illegible]

The Sadôn Hill Tract.

North.—The 'Nmai *kha* from its junction with the Pungli *kha* to its junction with the Meungdôn *kha* above 'Nsentaru ferry; thence a straight line to the high conical peak (Manang Bum) situated approximately in latitude 25° 35′ North and in longitude 98° 14′ East.*

East.—From Manang Bum the delimited frontier with China as marked by boundary pillars Nos. 39 to 33.

South.—From boundary pillar No. 33. the Chinese frontier to boundary pillar No. 30; thence a line drawn west along the ridge of the Namyin Khu Bum to the junction of the Sadôn-Sima road with the Wabawng road; thence a line drawn along the same ridge to the source of the Namyin *kha*; thence the Namyiu *kha* to its junction with the Namlau *kha*.

West.—The Namlau *kha* till it reaches the centre of the valley between the Wuman and Shitgawng ranges; thence a line drawn northwards along the centre of this valley to the plain south of the Pumsen *chet* (*nek*); thence a line drawn up to and across the Pumsen *chet* to the source of the Pungli *kha* to its junction with 'Nmai *kha*.

The Sima Hill Tract.

North.—The Namyin *kha* from its junction with the Namlau *kha* to its source in the Namyin Khu Bum; thence the crest of the Namyin Khu Bum to the junction of the Wabawng road with the Sadôn-Sima road; thence a line drawn east along the ridge to Thabak Khu Bum at boundary pillar No. 30 on the Chinese frontier.

East.—The delimited frontier with China from boundary pillar No. 30 to boundary pillar No. 18.

South.—The delimited frontier with China from boundary pillar No. 18 to boundary pillar No. 10; thence the

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* Since altered by Political Department Notification No. 18, dated the 3rd November 1909, *vide* page 3.

southern boundary of the Myitkyina district to a point on the Namsang stream near the Shan village of Pantong.

West.—From the Namsang stream a line skirting the foot of the low hill on which the villages of Palong, Tumpong and Paneng-Kumja are situated and the foot of the Graugra range to a point on the Nammali stream north of the village of Tingut; thence the Nammali stream and, excluding the plain on which are situated the Shan-Chinese villages of Baingbin or Matankinkawng and Manlin, a line starting from the foot of the low hills on which the villages of 'Nsumkawng and Puntu are situated to a point on the Namtabet stream above Kazu-Tabak (Kachin) village; thence a line skirting the foot of the hills on the east of the Nampamwè valley to the top of the watershed between the Nampamwè and Namyin streams; thence a line drawn *down the valley on* the east of the village of Kumkao *to the* Namyin *kha.*

The Myitkyina and Sinbo Hill Tracts.

The Myitkyina and Sinbo Hill Tracts were formed in November 1904, the portion taken from the Sadôn jurisdiction being called the Myitkyina Hill Tract. Previously, the jurisdiction of the Assistant Superintendent, Sadôn, in the neighbourhood of the confluence extended as far as the Irrawaddy. The local limits of the officer in charge of this tract are defined as follows in Political Department Notification No. 25, dated the 19th November 1904:—"That portion of the Sadôn Hill Tract which is situated west of the following line: The Pungli *kha* from its junction with the 'Nmai *kha* in a south-westerly direction to its source in the Pumsen *chet*; thence across the Pumsen *chet* down to the plains; thence the centre of the valley between the Shitgawng and Wuman ranges southwards till the Namlau *kha* is reached; thence the Namlau *kha* to its junction with the Namyin *kha*; thence south-eastwards up the Namyin *kha* till the Sima jurisdiction is reached."

The present Sinbo area formed part of the Kachin Hill Tracts belonging to the Subdivisional Officer, Mogaung, but as it was too far to be properly administered by that officer, it was handed over to the Assistant Superintendent, Myitkyina. The southern boundary of the tract is the district boundary and the western the Kaukkwe stream, while on the east the boundary marches with the western boundary of the Sima tract. On the north the tract merges into the plains of the Myitkyina subdivision and the boundary has not yet been defined.

The Mogaung and Kamaing Hill Tracts.

These hill tracts embrace all the hilly country situated in Mogaung and Kamaing townships.

The valle[y]

The valleys on the east and west banks of the Irrawaddy are flat and uninteresting; they are covered with *kaing*, or elephant grass, and are swampy in many places. The scenery in the hills is usually wild and often magnificent. Lake Indawgyi is perhaps the prettiest place in Burma, and the scenery in the upper defile is also very picturesque.

The [h]... rang[es]

The district is cut up into strips by comparatively low parallel ranges of hills running more or less north and south. Of these there are four main systems, besides isolated ranges of less note:—

(*a*) *The Eastern Kachin Hills.*—Starting from the country to the north of Möng Mit (Momeik) these hills run northward along the eastern edge of the district until they finally join the high range which divides the basins of the Irrawaddy and Salween. From an average of about three thousand feet in the south of the district, they gradually increase in height till at Sabu Bum, near Sadôn, an elevation of over thirteen thousand feet is reached. The average breadth as the crow flies may be taken to be twenty miles.

(*b*) *The Kumôn Range.*—This range runs southward from the Hkamti country east of Assam, and encloses the western side of the Upper Irrawaddy basin as far south as the latitude of Kamaing (25° 30′ North), where it terminates to the north of Mogaung in the Shwedaung Gyi peak (5,750 feet). The Chindwin river known here as the Tanai *kha* takes its rise from the northern slope of Shwedaung Gyi Hill and flows thence to the north-west, intersecting the Hukawng valley, after leaving which it takes a southerly direction.

(*c*) *The Kaukkwe Hills.*—Starting from the south of Mogaung in about 25° 10′ North latitude these hills run southward from an apex in two slightly diverging lines which inclose between them the comparatively narrow valley of the Kaukkwe stream. The Eastern range skirts the western bank of the Irrawaddy as far south as the second defile, where, though continued on the farther side of the river in the form of the hills that divide the Shwegu township and the Kaungtôn circle of the Bhamo district, it finally merges in the plain between Sitkaw and Mabein. It is through a projecting portion of this range that the Irrawaddy forcing its way has formed the upper or Sinbo defile between 24° 25′ and 24° 45′ North, while by intersecting the range at 24° 8′ North it has formed the second defile below Bhamo.

The western range divides the Kaukkwe and Namyin valleys and is ultimately prolonged into the Katha district, where it forms the chain of hills to the west of Katha town. It is a fairly high range in its northern portion, averaging 2,500 feet.

(*d*) *The Jade Mines Tract* is a broken hilly country lying to the west of the Upper Mogaung or Namkawng *chaungs* with peaks ranging from 1,600 feet to 3,500 feet, forming the watershed between the Uyu and the Tagum streams. Southwards it stretches to the westward of Lake Indawgyi, merging finally into the hilly country around Taungthonlôn in the Katha district.

(*e*) On the west of the Namyin, a tributary of the Mogaung *chaung*, are the Szi hills dividing the basins of the Indaw and Namyin streams.

(*f*) On the western side of the Indaw stream the Kawa range shuts off the valley of the Uyu.

(*g*) In the lower part of the fork, between the Mogaung river and Irrawaddy, are two ranges known as the Uya-Hatha hills. They are not of great altitude.

ERS. Irra-

The most important river of the district is the Irrawaddy, the definite sources of which are still undetermined. From the coldness of the water in its probable main branch, the 'Nmai *kha*, and the sudden rises in the dry season to which it is liable, it is supposed to be snow-fed. The breadth of the Irrawaddy at Myitkyina is about 500 yards.

North of Sinbo, past the large island of Hnôk-kyo as far as the mouth of the Mogaung river, the country on both sides of the Irrawaddy is flat and thickly covered with *kaing* jungle. The annual banking up of the water at the head of the upper defile during high flood is felt as far north as Ayeindama. At Sinbo itself the flood level during the rainy season is usually about 60 feet above that of low water. The principal tributaries of the Irrawaddy above the junction of the Mogaung river are on the eastern bank. They are the Namsang, just above Ayeindama; the Nam Mali and Namtabet, above Talawgyi; and the Namyin between Waingmaw and Maingna. On the west bank, with the exception of the Mogaung or Namkawng, the Ingin which is really a loop of the Irrawaddy river, and the Namkwi, below Myitkyina near the village of Akyè, there are few streams worth mentioning.

The following are the main tributaries of the Irrawaddy :—

On the right bank.—(*a*) The Namkhat, an inconsiderable stream, enters just above the upper defile and drains the Mangin valley.

The Nams

(*b*) The Namsin, which enters north of Hnôk-kyo island. It rises in the Lèka hills and is a perennial stream affording in the dry weather, the only drinkable water on the land march from Sinbo to Naungkan on the Mogaung river.

The Moga or Na kawng

(*c*) The Mogaung or Namkawng, the largest affluent of the Irrawaddy in this district, flows in near Tahona village. It is formed mainly by the junction of the Indaw and Namkawng streams at Kamaing. The Indaw stream runs out of the lake of that name and is fed from the north by the Namtein, which rises in the hills to the east of the Jade Mines. It runs in a north-easterly direction along a deep but narrow and winding channel to Kamaing, at which place it joins the Namkawng, after which it is known usually as the Mogaung *chaung*. On the upper Namkawng is Shaduzup, one of the marts for India-rubber. Lower down, near Mogaung the combined streams are joined from the north-east by the Namti, a not inconsiderable stream, rising on the slopes of the great Kumôn range and having a course of some forty or fifty miles; and from the south by the Namyin, whose headwaters are not far from those of the Mèza, which drains a portion of the Katha district. The Mogaung river is navigable for steam-launches from July to October from Laban downwards, and by small boats at all seasons of the year. A few obstacles, however, exist in the shape of rapids, shallows, and snags, which make navigation difficult when the water is low. The Indaw creek is deep at all seasons of the year, but its navigation, except for the smallest class of steamers, is difficult by reason of its many windings.

The Namk

(*d*) The Namkwi has its outlet just above Akyè and is perennial. It drains the elevated plateau that lies between the Ting-Krai range and the Irrawaddy. One of the feeders of this stream is the Pidaung *kha*. Above this and as far as the confluence of the eastern or western branches of the Irrawaddy there are apparently no considerable tributaries.

Of the tributaries on the east bank—

The Namsang.

(*e*) The Namsang enters below Ayeindama. It rises on the frontier near Nahpaw fort. A considerable stretch of country is passed before the mouth of the (*f*) Nammali and the (*g*) Namtabet are reached. They fall into the river just above Talawgyi. The former rises south-west of Sima and the latter in China. The Namtabet is a stream of considerable size, and is navigable in the rains by launches of light draught for a distance of fifteen or twenty miles.

The Nam mali an Namtabet.

e ımyin.

(*h*) The Namyin is a small stream joining the Irrawaddy above Waingmaw and is only navigable for *peingaws* (flat-bottomed boats). Above this there are no large affluents until in North latitude 25° 45′, roughly, the confluence of the two branches of the Irrawaddy is reached.

he mai *a.*

(*i*) The eastern branch of the Irrawaddy is known as the 'Nmai *kha*, "the bad waters." There are many rapids and falls, and it is impossible to ascend any distance by water. The source of this branch is still unknown, but it is believed to be the larger in volume. It flows down at the junction from an easterly direction, but its general course is from the north out of a savage country where the hills are so wild as to be unvisited even by the hardy Kachins. It would appear that from a stream it is more or less suddenly transformed into a river by the union of a number of streams of similar size. Its chief tributaries are the Taron or Kin, Ahkyang, Mekh, Ngawehang, Chipwi, Tamu, Shingaw and Tumpang.

he Mali *ia.*

(*k*) The western branch or Mali *kha* has been fairly well mapped. It flows due south through the Shan State of Hkamti Long, where the late General Woodthorpe struck it, and passes through wild and hilly tracts inhabited by warlike Kachins to its junction with the 'Nmai *kha*. It has been followed up to no further than the twenty-sixth parallel which was reached by Major Hobday's party in the cold season of 1890-91. The 'Nmai *kha* cannot be used as a waterway, but the Mali *kha* is locally much utilized, and the Kachins travel down it in rafts from places two or three days' journey above the confluence.

he Uyu.

The Uyu rises in the hilly country north-east of the Jade Mines Tract and falls into the Chindwin river near Homalin. It is navigable for boats of moderate size as far north as the village of Haungpa.

efiles.

The upper or Sinbo defile, though it has none of the high cliffs of the second, is more wildly picturesque, and there is the additional element of danger when it is traversed in the rains, the huge stretches of water being a foaming mass of dull white, with little jets of water leaping up from the spikes of the rocky barriers. What is known as the "Pashaw Gate" presents a fine spectacle which is lost when the river falls in the cold season. Two enormous prism-shaped rocks project into the channel on either side, narrowing the river to less than fifty yards and bank up the water behind them until the level is perceptibly higher than it is lower down. Just below the "Gate" two huge whirlpools are formed, one on either side of the raised pathway, caused by the rush

of water through the gateway. They are sometimes fifteen feet or more across. To steer clear between Scylla and Charybdis is, however, by no means as difficult as the roar and swirl of waters would threaten. Provided the boat is kept in the main race of water, there is no tendency towards the whirlpools; the forward impetus is too great. There are many other rapids where greater care has to be exercised, but this is by far the most imposing.

Lake Indawgyi. The only lake in the district, and the largest in Burma, is the Indawgyi. It lies between 25° 5′ and 25° 20′ North latitude and 96° 18′ and 96° 23′ East longitude, and is a fine stretch of water measuring about sixteen by six miles at its widest part. It abounds in fish in which there is a growing trade. The lake is formed by a depression hemmed in by low ranges of hills on its south, west, and east, and it has one outlet on the north, the Indaw *chaung*.

The climate. The climate of the district from December to March is very pleasant. It is at times very cold, even in the plains, but along the Irrawaddy and in the valleys, the early mornings at this season of the year are sometimes marred by fogs which do not lift till 9 or 10 A.M. The rains are heavy and the climate cannot be said to be healthy between the months of June and October, when fever is prevalent even in the towns.

The mean maximum temperature in the shade in the town of Myitkyina between November and the close of February is about 77, and the mean minimum temperature about 55, the temperature during the remainder of the year ranging between 85 and 95. At night in the cold season the thermometer sometimes goes down to 42, and in the hot weather it rises in the middle of the day and afternoon to about 98. On the higher hills in the Lauhkaung tract snow lies for several months. The average rainfall for the past eight years as registered at Myitkyina is 75 inches, and in Mogaung 80 inches. In 1905-06, which was an exceptional year, the rainfall in Myitkyina registered 110·98 inches and in Mogaung 118·02, while in Sadôn, which is in the hills, it was still more, namely, 134·40 inches.

Soils. In an area of 7,840 square miles, comprising on the east of the Irrawaddy hills from 1,000 feet to over 13,000 feet high and on the west of the Irrawaddy hills up to 7,650 feet, the prevailing soils are clay and rock.

In the plains, comprising an area of about 3,177 square miles, alluvial loam is the prevailing soil. Almost any tropical or sub-tropical crop will grow to perfection in the

plains, and the soil and climate are also suitable for fruit-culture.

Messrs. Moore and Terndrup have obtained from Government the sole right to dredge for gold in the river Irrawaddy. This concession was disposed of to a limited liability company called the Burma Gold Dredging Company. Four large dredgers and a small one for prospecting are now at work on the river. Under the provisions of a new contract with the Government, the Company pays Rs. 500 *per annum* for the right to dredge, as well as a royalty of $2\frac{1}{2}$ per cent. on its gross earnings. Workshops have been built by the Company at Mankin and also several bungalows for its European employees.

When the river is low, a few transborder Kachins and Chinese wash for gold in the Irrawaddy and Uyu rivers. Their earnings are small.

The jade mines are in the Kachin Hills west of the Uyu river and are administered subject to Government control by a Kachin Chief named Sinwa Nawng. The right of assessing and collecting a royalty of $33\frac{1}{3}$ per cent. *ad valorem* on jadestone and 5 per cent. *ad valorem* on amber extracted in the Myitkyina district, or imported into it, is sold periodically. The last purchasers are Choy Yin and Ko Yin Det of Mandalay, the revenue paid by them being Rs. 70,800 *per annum*.

As year by year the excavations get deeper, the labour necessary for baling out the mines at Tawmaw is becoming more and more arduous. It has now been discovered that, with the pot-and-lever lifts in use, the water in the mines cannot be exhausted until the season is well advanced. Labour is also often very scarce, the Kachins being attracted to the Hukawng and Lasai valleys by the better prospects in connection with the extraction of rubber and amber. An enterprising Chinese is now putting up a steam pump.

Jade is also found in the Hweka Mines, which are under another *duwa*, or headman.

The amber mines are situated in unadministered territory. It is said that the amber extracted is of poor quality. The best amber comes from the Hukawng valley. The value of the amber extracted varies from Rs. 10,000 to Rs. 15,000 *per annum*.

The ruby mining industry at Nanyaseik is dead. This was what was said of the industry in 1904. The following year matters did not improve, but in 1905-06, owing to

the discovery of a few good stones, there was a slight increase of revenue. The industry cannot be said to be flourishing.

Corun dum. The corundum mines are not of any importance and are only worked spasmodically by a few men. They are situated near the village of Manwè on the western bank of the Indaw *chaung*.

Laterit clay a gravle. Laterite, clay and gravel are found in the district: the first and last are extracted for road-metal and clay is used in small quantities for making bricks.

Flora. Owing to the practice of the Kachins of clearing new ground annually for cultivation, large trees will become scarce in the hills in the near future. But the Local Government is now taking steps to minimise denudation of hill-sides by inducing *taungya* cultivators to sow seeds of fast-growing trees like *maipao* (*Alnus Nepalensis*) on their clearings. In the lower land at the foot of the hills, fine forests are to be found. Teak is also plentiful near Lake Indawgyi. Indigenous bamboos are plentiful in the lower ranges, and near Lake Indawgyi. Around nearly every Kachin and Shan village are to be seen large clumps of bamboos which have been planted there and are used by the villagers for many purposes, from house-building to making vessels for carrying water. Some of these are introduced varieties such as *wanet (Gigantochloa Marrostachya)*, *tiyo-wa* (*Thyrsostachys Siamensis*) and *wabo* (*Dendrocalamus Giganteus*) which do well in this region. Prickly canes are common everywhere, and some of them grow to a great length. Banyans are plentiful, also lime-trees, especially on the slopes of the Kumpibum. Black and yellow raspberry bushes are to be found round many villages at an elevation of above 3,000 feet. The crab-apple is occasionally met with, and wild plantains are very numerous along the streams in the plains. Near many hill villages there are walnut trees, but the nut is hard and thick-shelled. The *minbaw* tree, *Caryota urens*, is occasionally met with: it appears to be a kind of sago palm, having long pendulous chain-like clusters of fruit about the size of a racquet ball. It is said that the leaves of this tree are edible when young, and that a kind of cloth is manufactured from the bark. According to Lieutenant Pottinger, the leaf also is made into a kind of water-proof cloth, the kittul fibre of commerce; and the pith of this tree is boiled and eaten. The bark is used for flooring of houses when bamboo is scarce. Wild peach and greengage trees are common about Sadôn and Wabawng on the eastern

hills near the frontier. Pine trees also are plentiful in the neighbourhood of Htawgaw and in the Sansi gorge towards the summit, as also are purple primroses, primulas, rhododendrons, oaks, banhinia, magnolia, and a tree very like a larch. Orchids and violets also are to be found. Several kinds of *Ficus* grow at nearly all the villages, and the *Ficus elastica* is frequently met with.

vers. Of flowers, in addition to the pink primula, the common white briar rose is found. There is also a wild gloxinia which flowers towards the end of July. In the Khauna *kha* valley, the scarlet azalea and rhodendron formosum have been seen, also the hydrangea and the single gardenia. Begonias are also met with. By the Paknoi *kha*, balsams, and near Pajao white ranunculus, have been noticed, the honey-suckle and jasmine, clematis, and ivy are also to be seen growing, as are also large tree-ferns and other ferns in many varieties, such as lycopedia, two distinct salaginellas, and other cryptogams. The most striking fern is *Osmundii regalis*, which is plentiful in some parts of the hills. A sort of large staghead fern is also very common. The wild tea tree may be observed in large numbers near Palap (this is the Kachin word for tea), Sima and Htawgaw. This tea is very bitter and is only used locally. Pumpkins grow wild everywhere and attain to a large size, while coarse peas, a small radish, roselle and other vegetables are found in many villages. *Ganja* (*Cannabis sativa*) grows wild in the forest, but the people in places where they have not come in contact with Indians have no idea of its narcotic properties.

na. The greater portion of the Kachin country, consisting of densely-wooded hills and well-watered fertile valleys, abounds in game—elephant, tiger, panther, bison, *saing* (*Bos Sondaicus*), sambhur, hog-deer and barking-deer. Elephant and bison are to be found in any of the large plains where water is plentiful. The pugs of tiger, which frequently carry off cattle from the villages, are seen in every part of the country. Sambhur and barking-deer are met with all over the hills, the horns of the former often growing to a great sze, though not so large as those found in Central and northern India. The rhinoceros also exists, while in the plains round Talawgyi and Myitkyina hog-deer are numerous. The *serow* (*Nemorhædus Sumatrensis*) is found in the hills near the Chinese frontier. Gibbons (*Hylobates*) are found everywhere and the wild boar is common. The pangolin, or scaly ant-eater, as he is usually called, is not uncommon, nor is the porcupine. Bears of several kinds are plentiful

and otters haunt most of the streams. The skull of a rare animal of the ox tribe called the *takin*, the horns of which appear to meet over the forehead in a similar manner to those of the African *gnu*, was found by Major Yule, Commanding the Irrawaddy Column in 1892 at Sadan Kawng. It is believed to have come from the Mishmi hills or from the mountainous country north of Htawgaw, and is said to live only in high mountains just under the snow-line and not to exist on this side of our frontier. Of birds, the Imperial and several kinds of green pigeons are common. Peafowl are abundant, as also are jungle-fowl and partridges (Chinese francolin). Several varieties of pheasant, some rare, have been shot. The silver and peacock pheasants are beautiful birds. During the cold season a few snipe may be found in suitable localities, as also woodcock. The cuckoo is often heard in the hills.

Fish. All the streams abound in fish. The commonest is the *ngathaing*, a species of carp, large numbers of which are smoked and exported or made into *ngapi*. The *mahseer* is also found, the largest caught in the district weighing over 90 lbs.

Snakes. Snakes are common, but poisonous ones are rare. The largest are the python and hamadryad.

Ponies, cattle, sheep and goat. Ponies do not do well, and there are practically none bred in the district, all the animals that are seen being imported from China or Central Burma. Pack-mules are plentiful in the dry or "open" season, but they also come from beyond the frontier. Buffaloes and oxen are of the usual variety common in Burma. Sheep are imported from China during the open season and almost every Kachin village has a few long-haired goats. According to a census taken in 1910, the number of oxen and buffaloes in the district (excluding the Kachin Hill Tracts) is as follows :—

Townships.	Bulls and Bullocks.	Cows.	Male Buffaloes.	Female Buffaloes.	Young Stock.		Total.
					Calves.	Buffalo Calves.	
1	2	3	4	5	6	7	8
Myitkyina Township ...	739	1,979	562	2,104	1,434	2,246	9,064
Mogaung Township ...	446	861	947	1,799	557	1,432	6,042
Kamaing Township ...	130	428	188	843	271	669	2,529
THE DISTRICT ..	1,315	3,268	1,697	4,746	2,262	4,347	17,635

CHAPTER II.

HISTORY OF THE DISTRICT.

In Mr. Ney Elias's History of the Shans we are informed that the old Shan principality of Mogaung or Möngkwang, which comprised the basin-valleys of the Mogaung and Irrawaddy rivers north of the defile, was in early ages inhabited by a people called Nora, who were considerably more civilized than their neighbours, and had a reputation as a learned class. Of these people Francis Buchanan Hamilton states that they called themselves Tai Long (or Great Shans) and spoke a dialect little different from that spoken by the Shans in Siam. The first *Sawbwa* of Möngkwang, according to the chronicle, was Sam Long Hpa (1215 A.D.), who made extensive conquests in all directions and ruled over territory stretching from Hkamti Long to Shwebo and extending into the territory of the Nāgās and Mishmis. Until 1536 A.D. the principality was more or less under Chinese influence, but in that year it was invaded by an expedition from Pegu and thereafter was subject to Burma, or independent, according to the strength of the reigning monarch, till it was finally subjudicated in 1796 A.D. and governed by *Wuns* sent from the Court at Ava. The Shans broke out into rebellion early in the nineteenth century, and the important walled town of Waingmaw on the left bank of the Irrawaddy near Myitkyina was destroyed by a Burmese expedition from Bhamo in 1810 A.D. The final blow to the ascendancy of the Shans came from the Kachins, who began to press down from the north fifty or sixty years ago. The Shans gradually became exhausted, and in 1883 a rebellion fostered by a man who professed to be the reincarnation of a legendary Shan prince established Kachin predominance. This rebellion, which is commonly known as the Hawsaing rebellion from the name assumed by the man, will be referred to later on.

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In 1240 B.E. (Burmese Era), 1878 A.D., the Magwe *Wundauk* wrote as follows:—

"I was appointed Prefect of the districts on the Upper Irrawaddy, and during my administration I gathered as much information as I could about the Kachin Chiefs of Bhamo and Mogaung. There are three Chiefs and twenty-eight lesser Chiefs in the district round Mogaung. Under each of the Chiefs are from forty to fifty houses, and under each of the lesser Chiefs from ten to twenty houses. In each house

there are between twenty and thirty families. As at Bhamo, the Chiefs are also Magistrates. There is a duty of ten per cent. levied on jadestones. When a newly appointed *Wun* arrived at Mogaung three guns were fired, and the Kachin Chiefs would come to him or send their representatives with presents for him, such as ivory, beeswax, gongs, spears adorned with long hair of the Tibetan bull, and rice and other eatables. The *Wun*, in return, presented each of the Chiefs with a satin *paso*, flannel blanket, and a Shan turban and each of the *Pawmaings* (lesser Chiefs) with a cotton *paso*, flannel blanket and Shan turban and a jacket. Of these Chiefs only those of Sainggaungkan and Lakyin Naung of Kamaingywa paid taxes.

"*List of Chiefs*—

(1) Payin (Amber) district—Chief of Malwèbôn (Walawpum.)
(2) Jade Mines district—Chiefs of Kansi, Lônkin, Malin, Neinza, Kadaw Wa, and Nemzatan.
(3) District on both banks of Namtein—Chiefs of Nwe-Kwela, Mapyin, and Kakan.
(4) District of Indawgyi—Chiefs of Ma-bu and Saingnaing.
(5) District of Kamaing—Chiefs of Lakyin Naung and Sainggaung Kan. (These two Chiefs paid taxes.)
(6) Chief of Pôntudaung.
(7) District on bank of Namtein *chaung*—Chiefs of Sawbaw, Kazi, and Sama.
(8) District on banks of Nanyin *chaung*—Chiefs of Situ and Layinbôn.
(9) District of Tapo—Chief of Taunglôn.
(10) Southern district of Tapo—Chiefs of Wawin and Ngakewa.
(11) District of Bahema—Chief of Matuwa.
(12) District of Sinbo—Chiefs of Waka, Maiklôn and Sawyama.
(13) District on banks of the Mogaung river—Chiefs of Wawin, Sawdu, Kazi, and Magayani."

The reason of only two Chiefs out of a total of thirty-one paying taxes is not given, neither is there any mention of the method of taxation nor of the amount collected.

The Hawsaing Rebellion.

The Hawsaing rebellion broke out in 1884. According to George, Hawsaing was a legendary Shan prince who once held sway in the parts to the west of Lake Indawgyi, whither he fled from the Burmese. After a temporary stay there, he went east into China *viâ* the Kyu-Sam-Lai Pass, which

got its name from the hills lowering themselves so that his elephant might travel quickly. Subsequently, one Maung Shwe Le, who used formerly to live in Mogaung and was apparently a trader and thence went to Moda, appeared at Nawpwe (a Kachin village north-west of Lake Indawgyi) with two followers, Maung Htun and Maung Sein. After living there for about a month and in some mysterious manner collecting 400 Kachins from the surrounding hills, giving out that he was the old Hawsaing returned to life, he descended to the shores of the lake and levied blackmail on all the Indaw villages. The party then divided into two; Hawsaing going south-eastward by the Kyu-Sam-Lai Pass, devastating the country as far as Moda in the Katha district and then returning northward. Meanwhile the Nawpwe *duwa* and a Shan, Kun San, who claimed descent from the original Hawsaing, took the other part of the band down the Irrawaddy *viâ* Mogaung, but were driven back before they could take Bhamo. Early in 1246 B.E. (1884) Kun San's and Hawsaing's forces effected a junction at Mogaung, whereupon the local officials fled. Shortly afterwards, however, the Mogaung villagers, helped by the Wuntho *Sawbwa*, attacked them and Hawsaing fled into China. He was heard of at Molo, on the Shweli, in 1893, and is said to have been one of those killed by Captain Newbold's party to the south-west of Sinbo in about August 1895, when a Chinese raid took place. Kun San fled to Thama, where he died shortly afterwards.

The Mogaung people remained without a *Wun* till 1246 B.E. (1884), when the Shwelan Bo came up from Bhamo and made U Kala, the father of the rebel *Myoôk*, Po Saw, *Sitkè*.

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Hearing of the advance of the British, the Burmese officials of Mogaung commenced sounding the people of Mohnyin as to the advisability of refusing guides to the British troops and siding with the Kachins amongst whom they lived. Later, in 1887, Maung Po Thein, who was an official at Mohnyin, fled to the hills on the approach of the British and tried to induce the Kachins to aid him in the reoccupation of Mohnyin, which had through its *Amat*, Maung Tun Baw, given assistance to the advancing troops. Two letters were written from Mogaung. The first was to beg the Mohnyin officials to resist the troops for old times' sake, and the second was a reprimand for having assisted the troops in their advance on Mohnyin. Both letters came into the possession of the Deputy Commissioner of Bhamo.

The following is a translation of the first of the two letters:—

After compliments to the ministers and clerks of Mohnyin. Mohnyin and Mogaung have always been on friendly terms like two brothers. Dissatisfaction prevails among the priests and the people in consequence of the English Government having taken possession of Burma together with its King and palace, but they are strong and incomparable in arms. Although different towns and villages have submitted to their authority, we, in Mogaung and Mohnyin, live in the midst of wild Kachins. If you act as guides from Mohnyin to Mogaung, we think there would be endless strife with the Kachins. It would not therefore be advisable for you to act as guides. Let the English march up themselves, and let them be left alone. If the Kachins are unable to oppose them, towns and villages will not be liable to the payment of old debts or blackmail to the Kachins. Sent on 12th waxing *Tazaungmôn* 1249 B.E. (about December 1887 A.D.). Received on 14th waning *Nadaw* 1249 B.E. (about January 1888).

The last three or four sentences of the letter contain the pith. The Mogaung officials did not so much dread the arrival of the British troops as they feared reprisals from the Kachins should they act as guides or otherwise assist in their subjugation, knowing and dreading their ferocity and revengefulness and their love of devastation and of carrying off mothers, wives and children into slavery, while at the same time appreciating their gross ignorance which made it easy to fleece them. It was apparently in this state of mind that the above-quoted letter was written. From the date appended to the second letter, which is merely the date of receipt, it is impossible to accurately say when it was sent. The date of receipt of the second letter is twelve days after the despatch of the first. It is translated as follows:—

"I, Mogaung Bo Dewa Yegaung, beg respectfully to write to *Payataga* U Tun Baw, *Payataga* U San Gaung, brother Ko Maung E, and to all relations at Mohnyin to say that I hear that you as principal men of Mohnyin, without having regard to the long futurity, accepted money from the English and acted as guides to the English soliders to Mogaung and that you returned from a place beyond three *daings* (six miles about) from Nankinlaing. If, in future, you act as guides in this way, it will lead to a great quarrel. I therefore write this letter to you for your consideration. Received 9th waning of *Tazaungmôn* 1289 B.E. (December 1887)."

The meaning of this second letter is clear. The Mohnyin villagers by assisting the British troops had committed a grave error. Should the Mohnyin people desist from further aid to the troops, the aid already given, though being a hostile action towards the Mogaung officials, would be overlooked. If, however, the Mohnyin people persisted in aiding the troops in their advance, the Mogaung officials would join hands with the Kachins and thus combined would not only resist the advance of the troops on Mogaung, but would also wreak vengeance on the people of Mohnyin.

These two letters, as has already been stated, fortunately came into the possession of the Government before the troops reached Mogaung, and their contents were at once communicated to the military authorities. Mogaung had determined on armed resistance aided by the Kachins.

rst visit the itish to o- ung.

The district was visited for the first time by British troops in February 1886. Two small forces under Major Mainwaring, Royal Welsh Fusiliers, and Captain Wace of the Hazara Mountain Battery were despatched from Bhamo, one by land and the other by river, to Sinbo, and from thence to Mogaung. The people at Sinbo and Mogaung were apparently friendly, but the Kachins were inclined to be troublesome, though no open resistance was shown. Both these columns returned by river to Bhamo, one going down the Mogaung river to Sinbo and the other down the Irrawaddy by way of Myitkyina. Maung Kala, the *Amatchôk* of Mogaung, was appointed Myoôk by Major Cooke, Deputy Commissioner of Bhamo, who had accompanied one of the columns. A few months later, this man was shot dead in his house.

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Mogaung and Sinbo were visited again in the beginning of 1887 by an expedition in two columns under the command of Major Mainwaring, Royal Welsh Fusiliers, and Captain Hastings, 25th Madras Infantry.

This expedition was accompanied by a Myoôk named Maung Tun Gyaw, who had been sent up to take Maung Kala's place. But, shortly after the troops left, he also, not daring to remain in their absence, abandoned his post and returned to Bhamo. Maung Kala's son, Maung Po Saw, of whom more will be heard later on, was then appointed Myoôk.

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After considerable discussion and some unavoidable delays, it was decided by Government, in December 1887, to send a joint Military and Police expedition to permanently occupy Mogaung. The orders issued were as follows:—

"A military column consisting of 50 European and 100

Native Infantry and some Mounted Infantry with two guns will proceed by river to Sinbo on or about 27th December. They will march from Sinbo to Mogaung and there await the arrival of the police. The police, about 400 strong, chiefly Gurkhas, will march to Hokat, where a stockade is in course of erection. At Hokat a detachment will be left to guard the stockade. They will then march to Mogaung, leaving a detachment about half-way to keep communication with Hokat open. The main body will take up its headquarters at Mogaung and relieve the troops, which will, unless some unforeseen causes arise to prevent them, then move northwards to the jade mines, about five days' march from Mogaung. After visiting this locality the column will march *viâ* the Indaw stream to Indawgyi, unless transport or other difficulties arise to modify this programme. From Indawgyi the column will march eastwards to Mohnyin and thence explore the route to Sinbo on the Irrawaddy. From Sinbo the column will cross the Irrawaddy and march to Manlaing, near the Taping river, and thence back to Bhamo. Lieutenant (now Colonel) O'Donnel, Commandant of the Military Police Battalion, to remain permanently at Mogaung."

"Resistance," the above order continues, "to our entry is not anticipated, and the Military Commanders have been asked to take every precaution not to frighten or annoy the Kachins. A Civil Officer will accompany the Military column, who will open friendly negotiations with the Kachins."

It was the object of Government from the beginning to pacify the Kachins who had not taken up arms against us, so as to prevent the flame already kindled in the plains from spreading throughout the hills.

On the 27th December 1887 the column for the occupation of Mogaung left Bhamo under the command of Captain Triscott, R.A., Captain C. H. E. Adamson, the then Deputy Commissioner of Bhamo, accompanying it as Political Officer. What with having to cross the Taping and Molè rivers and finally the Irrawaddy, the column did not reach Sinbo till January 7th, 1888. On the arrival of the column at Sinbo news was received that all was quiet at Mogaung. Maung Po Saw met Captain Adamson at Sinbo, and the Military Police having been despatched to occupy Hokat, a village on the Irrawaddy, the column proceeded to Mogaung. On arrival at Mogaung on the 14th January 1888, all the officials and elders turned out to meet the Deputy Commissioner, but the *Myoôk*, Maung Po Saw, was conspicuous by his absence. The people were warned that

unless the ***Myoôk*** came in he would be deprived of his ***Myoôk***ship. The Deputy Commissioner was assured that messengers had been sent to inform Maung Po Saw, who was returning to Mogaung the same evening.

History of Mogaung previous to the flight of Maung Po Saw.

Before proceeding further, it would be advisable to go back to the year 1887 and see how Mogaung was being governed. The men who governed Mogaung for the English in 1887 were—

(1) *Myoôk*—Maung Po Saw, on a salary of Rs. 100 *per mensem*.
(2) *Nakan*—Maung Shwe Gya, on a salary of Rs. 50 *per mensem*.
(3) *Nakan*—Maung Kyè, on a salary of Rs. 50 *per mensem*.
(4) *Myosayè*—Maung Kyu, on a salary of Rs. 40 *per mensem*.

"Some few months ago," writes the Deputy Commissioner, "Maung Shwe Gya appeared to wish to be relieved from his duties and was permitted to resign. Since then, there have only been one *Myoôk* and one *Nakan*. These two officials have in a way managed to keep the country quiet, but their behaviour has not been all that could be desired. The ***Myoôk's*** claim to recognition is the fact that he is the son of Maung Kala, a hereditary *Amat*, who was appointed ***Myoôk*** by Major Cooke and was shortly afterwards murdered. The *Myoôk*, Maung Po Saw, is a man of no firmness of character and, I should think, was a very fair representative of the old type of Burman official, avaricious and cringing. I should also think that he is a coward. There is no doubt, however, that he is feared in the Mogaung district and that he is one who, if he acts in a straightforward way henceforth, may be able to give us assistance. He has a cousin called Maung Po Mya, the son of an elder brother of Maung Kala, who has also considerable hereditary influence. These two men appear to be jealous of each other, and I have been asked to try and provide a place for Maung Po Mya. Next in order comes *Nakan* U Kyè. He seems to be a respectable old man, but I should not think that he is a man of great influence. U Shwe Gya seems to be a man respected by all and he has loyally served the English since our first occupation of Mogaung. He is a man full of information and who knows the country thoroughly. Although he does not say so, I expect that the reason why he relinquished the post of *Nakan* was that he did not approve of the action of his colleagues. It is to him, and not to the *Myoôk* and *Nakan*, that I have to apply for all information with regard to the country. It is he who brings in Kachins to me with news from different parts of the country, and it is he who has sent

his own son with letters from me to the officer in command of the column that is expected to arrive at the amber mines. On our arrival at Mogaung, the *Myoók* had run away; he however returned just in time to save himself from being superseded. He is not a man in whom I can place any confidence. He has, I know, been in the habit of levying money from the people in Mogaung, and so lately as last month he levied Rs. 700 for the purpose of paying his expenses to Sinbo to meet me at that place. I also hear that he has taken Rs. 1,700 from Lôn Pein, the jade trader."

Flight of *Myoók* Maung Po Saw.

From the above it will be seen that though the *Myoók* was all-powerful in Mogaung yet he felt uncertain about himself. U Shwe Gya, one of his *Nakans*, was giving all possible assistance to the troops, and the elders of Mogaung had met the troops with open arms while he remained in hiding. Further, his fears were aroused in reference to the recent execution by his order, and without a trial, of five men who were concerned in the murder of his father, U Kala. He decided on flight, and on the morning of January 22nd, Captain Adamson, on being informed of his disappearance, despatched a party of police to the village of Môknawng, where he was said to be in hiding. The village was surrounded, but he was not there. An important lieutenant of his, Bo Ti, was, however, made prisoner and sent to Bhamo, but managed to effect his escape.

Arrest of Bo Ti and his subsequent escape.

Appointment of Maung Po Saw's cousin as *Myoók*.

On Maung Po Saw's flight, his cousin, Maung Po Mya, was appointed *Myoók* in his place. The flight of Maung Po Saw was disconcerting, as letters had been sent to the Kachins saying that he was to remain in office and that they should obey him. In order to enlist Kachin sympathy Maung Po Saw took away from the traders of Mogaung a large quantity of opium and several *pasos* to distribute amongst them as presents. Owing to the unexpected flight of Maung Po Saw, and other reasons, the troops made a longer halt in Mogaung than was originally intended, but the long delay in Mogaung, in the opinion of Captain Adamson, was not without good, as it gave the Mogaung people confidence in our troops.

The column visits the Jade Mines.

Early in February 1888 Captain Adamson and the column under Captain Triscott, R.A., marched to the jade mines. Previously to leaving Mogaung, Captain Adamson received a telegram authorising him to assure the Kachins that their rights in the jade mines would be respected, without which assurance, says Captain Adamson, he is confident that the march would have been obstinately opposed. It was agreed that the Chief of the jade mines, Kansi Nawng, should meet

Captain Adamson between the Uru river and Nanyaseik, and some delay was caused by his not doing so. It was subsequently discovered that Kansi Nawng had been visited by emissaries of Maung Po Saw, who had tried to induce him not to meet the British. After waiting for some time and a certain amount of parleying, a peremptory message was sent to Kansi Nawng that if he was not in camp by 10 A.M., the column would march on the mines and he would be held responsible for any fighting that might take place. In the meanwhile Suffer Ali, the Deputy Commissioner's Interpreter, who was related by marriage to Kansi Nawng, had volunteered to interview the latter and to try and induce him to come in before it was too late to repent. The result was that the next morning Kansi Nawng and a large following came to the camp. The meeting was most successful, and the column, after visiting the principal mines, returned to Kamaing without meeting any resistance.

The satisfactory result of this expedition was that Mogaung was occupied and the jade mines visited without a single shot having been fired. Captain Adamson felt so sure that there would be no more trouble in the district that he wrote to Government that the district was now so quiet that he had no reason to be afraid to leave it.

o Saw tacks e col- nn tween logaung nd amaing.

Within a fortnight of writing the above, Captain Adamson received news that Maung Po Saw was using all his influence against the British and was trying to stir up the Thama Kachins to attack the column on its return to Mogaung. The column on its way to the jade mines having passed through a part of the Thama country unmolested and having had a certain amount of friendly communication with its inhabitants no faith was put in this report, and so confident was Captain Adamson that, after visiting Lake Indawgyi, he proceeded from Kamaing with the boats and baggage-guard, leaving the main column to march down by land. The column was attacked on the way and lost two men killed and one wounded. Mogaung was found to be in a very disturbed state. It was discovered that Maung Po Saw had planned three distinct attacks—

(1) On the column returning from the jade mines;
(2) On the river line of communication; and
(3) On the post at Mogaung.

As has already been pointed out, the first of these attacks had been delivered, but with very little success. The party occupied in intercepting communication by river was so successful that river traffic had practically ceased, but for some reason or other, the baggage-guard was not molested.

The attack on the post did not take place till May. In the meanwhile Lieutenant O'Donnel had not been idle. As the Punkaw *Sawbwa* had sided with Po Saw and was concerned in blocking the river route, he led an expedition against his villages in February 1888.

The Punkaw Expedition.

To quote from Lieutenant O'Donnel's report: "I was enabled to march from Mogaung at a quarter to 6 A.M. with the following force of the Mogaung Levy accompanied by Mr. Twomey, Assistant Commissioner, and Dr. Paul, Civil Surgeon:—

> Two Native Officers, eight Non-Commissioned Officers and 112 Sepoys (Gurkhas).
> Three Non-Commissioned Officers and 19 Sepoys (Punjabis).
> One Hospital Assistant.

I took two days' rations and seventy-five rounds of ammunition per man, and three boxes as a reserve, and one blanket per man and great-coats. These were carried by fifty Shan coolies. We crossed the Namyin river at about 7-45 A.M. at Lwelaw village, * * * * and at twenty to 4 P.M. arrived at the Nampadaung creek at the foot of the Panga hill. Here I camped for the night. At 10 P.M. a considerable force of Kachins came down to within a couple of hundred yards of the camp and fired into it, making a great row at the same time. No one was hit, and after about twenty minutes they departed, leaving us in peace for the remainder of the night. They evidently thought they had frightened us, as I afterwards found out. Thirty coolies bolted during the night. On the 19th of February I left Jamadar Kharay Singh Chettry with forty sepoys to guard the camp, leaving all my mounted infantry ponies behind as well, and started up the hill at a quarter to 7 A.M. with a hundred and one men of all ranks. The march up the hill was a much harder task than we had expected, and after three hours' march we arrived at 10 A.M. at the first village, Taungsi. Just before reaching the village, we came to hastily-built earthworks across the road. Here Mr. Twomey had a few words with the Kachins, and then asked me to charge it, which I did with the bayonet, but the rebels had fled. We shortly after this arrived at Taungsi, which was found deserted. From here I went into the lower portion of the same village and then straight on to Panga village, through which I skirmished my men, on to the third and last village, Marow. Here I extended the men along the outside of the village and set fire to all the houses in Marow and Panga, which were quite

close together. As the flames burst out and the bamboos began to crack, the Kachins rushed on towards us from the jungle, but stopped directly they received a few shots from the men in the extended line. I waited in Panga village to see that all the flames were well beyond control. During this halt the Kachins encircled us on three sides and fired upon us. Every man must have had a gun as, at times, the fire was very heavy." The retirement through the lower villages of Taungsi, which were also fired, was successfully conducted till ultimately the force got back to Nampadaung camp, with only two wounded, at 1 P.M. The stockade at Mogaung was reached the following morning at 5 A.M.

About this time it was reported that the road between Mogaung and Mohnyin was blocked and an expedition was sent to clear it. The road was never seriously blocked after this expedition. In March 1888 Mr. Twomey, I.C.S., Subdivisional Officer of Mogaung, was relieved by Lieutenant Eliott (since deceased).

he aung-ıw Re-ellion.

It was on April 22nd, 1888, that the *Koywa-ôk* of Taungbaw came to Mogaung and reported that Bo Ti, who had for some time past been living with the Ithi (Szi) Kachins, had asked him to join them in the rebellion they were organizing. Their idea was to march straight on Mogaung town and turn out the British. They warned the *Koywa-ôk* that if he refused to join them they would burn his village. The village of Taungbaw is about 4½ miles from Mogaung. The following day, April 23rd, Taungbaw was occupied before daylight by Bo Ti and his adherents. Lieutenants O'Donnel and Eliott left the fort at once with mounted infantry and some Gurkha Infantry, and on arriving near Taungbaw a signal shot was fired by the rebels, whereupon the troops moved up to within 400 yards of the position and opened fire. This was to enable preparation for the true attack to be made. The mounted infantry were sent round to the left flank and took up their position to the south-east of the small hill that was occupied by the enemy, while a party of Gurkha Infantry was sent to the west of the hill. Having secured a position well under the hills they were joined by the main body, who had to cross a bridge and a narrow causeway between the paddy-fields, and were now well within range. The first party was then sent further round the hill, when the position was charged at the point of the bayonet. The attack lay through thick bamboo jungle. On the Gurkhas getting through, the Kachins did not wait for the bayonet but fled, after firing

a few shots. They fled through the village and down to the plain and then eastward. At this point the mounted infantry continued the pursuit and the rout was complete. One sowar was killed on our side and some of the enemy were made prisoners, while many guns, *dahs* and spears were captured. Bo Ti, the leader, escaped. The enemy's numbers were estimated at about 200.

The Nampapa Raid.

On the 6th May 1888, certain Kachins of the Lama-Marip tribe living on Taungkan hill, twenty miles from Sinbo, came to the village of Nampapa, three miles from Sinbo, under the pretext of holding a *nat* festival. During the night they burnt the village, murdered seven men and carried off seventeen women and children and several head of cattle. This brutal raid had to remain unavenged for a whole year owing to the insufficiency of troops, about which Lieutenant O'Donnel was at this time continually complaining. Enquiries were made and the actual culprits and their villages noted, so that at a future date, when troops were available, befitting action might be taken against them

Activity of Po Saw.

Mogaung itself had to remain perpetually on the *qui vive* owing to the activity of the ex-*Myoôk*, Po Saw. This arch rebel had been trying to induce the neighbouring Kachins to help him in a joint attack with Shans on Mogaung. Having already suffered great loss when acting in concert with him and with Bo Ti, they thought it advisable on the present occasion to hold aloof. Had Po Saw been successful in his attack on Mogaung, there is no doubt that large numbers of Kachins would have joined him. If Po Saw was defeated and it was shewn that they were in no way concerned, then they had nothing to fear. It was in this frame of mind that they awaited the attack on Mogaung, which took place on the night of May 20th, 1888.

Attack on Mogaung on the 20th May 1888.

The following is quoted from Lieutenant Eliott's report:—"The stockade of Mogaung was attacked on the night of the 20th May at about 9 P.M. by about 400 rebel Shans. Firing was first commenced from the village some fifty yards west of the fort and was continued a little while, when it slackened off and finally ceased. The patrols were fallen in the moment the firing commenced, and then we waited a little to enable the attack to develop itself and to see on which side an attack on our part could be most satisfactorily carried out. During this interval *Nakan* Maung Shwe Gya kept warning us to be careful about falling into an ambuscade. He was the only official in the fort at the time and always sleeps here at night, as he dare not sleep in the town. Of the

remaining seven officials of Mogaung not one came to give us any information or assist us in any way. On Lieutenant O'Donnel and I (Lieutenant Eliott) leaving the stockade, Shwe Gya asked particularly to be left behind, and as he was apparently thoroughly frightened we left the fort without him, and had to depend on our own resources as far as any information was concerned. We took seventy-five men with us and proceeded *viâ* the paddy-fields south of the town with the idea of turning their flank, as the rebels were believed to be holding a series of pagoda positions on the south of the town. On reaching the paddy-fields we halted, but could hear no sound of any rebels in the town. Shwe Gya had told us previously that the enemy intended stockading themselves in the town within a few hundred yards of our fort. This appeared very improbable and we thought the best way would be for us to intercept their retreat, which would probably be *viâ* the Hwetôn road. We listened very attentively, but not a sound was to be heard in the town, so we concluded that the rebels had left, but still determined to wait till daylight on the chance. About 4-30 A.M. in the grey dawn, when all hope had been given up of any enemy in the town, the party was marched back to go through the town on its way to the fort. On arriving near the pagoda positions we were suddenly challenged in Shan. The surprise was apparently mutual. We were then fired upon from the front and right flank. The fire was very accurate and steady. We fell back to take up a new position and attacked them in front and flank, as an attack at the first point alone would have probably entailed a great loss. On taking up the new position we found ourselves fired at from the front, both flanks, and left rear. The fire was very well aimed: one sepoy was wounded in the groin, another in the chest, another in the neck, and a sepoy just in front of us had a bullet through his head which spattered his brain over us. I had my sword scabbard smashed by a bullet. At this point some mounted infantry arrived with their holsters full of ammunition, which the Jamadar in the fort had with great forethought sent to us as we were beginning to run short * * * The Jamadar of the fort then came out with thirty men. * * * * * When the Jamadar had got into his place the first pagoda position was rushed with the bayonet by both parties almost simultaneously, the right flanking party attacking through a wood, and the main body over the paddy-plain, two Gurkhas of the right flanking party dropping wounded, ten Gurkhas of the main body also

being wounded. One of the leading sepoys bayoneted two men, shot a third and was himself severely wounded by a bullet in the chest before he could reload again. On securing the first position we found the rebels occupying some small pagodas from which they would have to be ousted in detail. Some of the rebels who had bolted at this point were chased through the town some way, but the sepoys were soon recalled, as it was evident that there would still be some very stiff fighting to be done. The enemy were then forced out of one small pagoda after another, till only one remained untaken, and it was at once seen that they meant to hold this place to the last. It was a small pagoda surrounded by a four-foot brick wall and a number of men were massed in it. The neighbouring pagodas, ten to fifteen yards off, were swarmed by Gurkhas to enable them to fire down on these men, but the brick wall being so high concealed the men inside excellently. The Gurkhas behaved with the greatest dash, and finding their own fire without much effect owing to the wall, pulled stones off the pagodas and collected burning thatch, rushed into the open and threw them on the heads of the people inside the wall. Now and then a few rebels would make a rush to escape, but the place being well surrounded by now, very few succeeded. After two hours' hard fighting round the pagoda, it was finally rushed and a desperate struggle and hand-to-hand fight with bayonets and spears lasted for a few minutes, when all was over, as the remainder of the defenders of the pagoda had been killed to a man. The pluck and dash of the Gurkhas throughout a most difficult business in rushing under a heavy fire a series of pagoda positions most obstinately held reflects the highest credit on them, and, considering how lately the battalion had been raised and the very short service of the majority of the men, their conduct becomes all the more commendable. The officer in charge of the right flanking party (Jamadar Chabbi Lall) was particularly noteworthy throughout. Another instance of great gallantry that happened close to me was that of Naik Kan Singh. In taking up a new position a Gurkha was severely wounded by a bullet in the groin which passed through him also. On arriving at the new position he went back alone and wounded, under a heavy fire, and brought in the wounded man. The fire at this point was most accurate, one man being killed and three men wounded within a few minutes and the fire kept up very heavy. His action was a most plucky one. I consider that both these men deserve the Order of Merit. The fight

began at 4-30 A.M. and the last shot fired about noon, so the troops were engaged for 7½ hours in a most difficult task and exposed to a most trying fire. Their conduct, as I have said above, deserves the highest praise that can be accorded to it. * * * * From native sources I gather that the rebels came to Mogaung to establish Burman rule and that their desperate defence was due to their fighting for their sovereignty. All their positions were held most obstinately, and the bravery of their resistance may be estimated from the fact that a great number of them should have massed themselves in the final small pagoda, a place from which they must have known that their chances of escape were practically *nil*. Our loss was eight killed and fifteen wounded (five dangerously and three severely), one killed and three wounded before the attack could be got ready, four wounded at the first pagoda and seven killed and eight wounded at the last pagoda position. What marred the victory was the saddening reflection that many brave lives were wasted in taking a position which one mountain-gun could have rendered untenable in five minutes without the loss of a single life. The enemy's loss was forty-nine killed counted. Their wounded at the very least could not have been less than 100. Every exit from the town was covered with blood. Kachin traders coming down the river have reported that they met three boat-loads of wounded on their way to Kamaing. Many men must have also died in the *kaing* grass round the town who managed to drag themselves a few miles away. The estimated strength of the rebels was 400. They were all Shans, not a Kachin having joined. There were many Uyu-Sèywa (Chindwin) Shans with some Kamaing men and also some Mogaung men. Their leaders were Maung Kyi (escaped very badly wounded, the Kachin traders report having met him and that he was wounded in three places, one through the chest), Maung Thi killed and Maung Shwe Le (brother-in-law of Maung Po Saw) killed. The last two men were both in the last pagoda, Maung Thi being killed in it and Maung Shwe Le about twenty yards off as he was running away. The scene was sickening on opening the last pagoda. As the slaughter had been very heavy the dead bodies were heaped up on one another. Six Mogaung men among the rebels were killed and five taken prisoners. The behaviour of the Mogaung villagers was as bad as it possibly could be. The rebels ran through the town and were recognized by the villagers, who knew perfectly that all of them had been fighting us the whole morning and not one man was caught, even the badly

wounded being allowed to escape. Besides this, several Mogaung men actually joined the rebels, as will be seen by the casualty roll. One small brass cannon was captured and forty-seven guns (forty five in the last pagoda position) were taken. Thirty-four *dahs* and a number of spears, etc., were also found and a great quantity of ammunition, with which the rebels seem to have been very plentifully supplied."

As will be seen from the above report, the majority of the attacking party came from the Upper Chindwin district, where Maung Po Saw has many relations. That villagers from Mogaung should have participated in the attack shows how disaffected the town still was. It could not have been possible without the officials of Mogaung being in collusion with the rebels for the latter to have fortified themselves in the town in the way it was shown that they had done. Maung Po Mya (a cousin of Po Saw's), who was hereditary *Myoôk* of Mogaung, the *Nakan* U Kye and *Myosaye* Maung Kyu were called upon to explain their conduct. The *Myoôk* first of all denied all knowledge and then pleaded fear of being killed. The other two also pleaded fear. They were all dismissed and the *Myoôk* was deported to Mogôk.

The ye 1888.

The year 1888 was thus a very important one in the history of the district. The ex-*Myoôk*, Maung Po Saw, with his chief lieutenant, Bo Ti, did all in his power to raise the whole Kachin country against us, and, had they been successful, which fortunately they were not, the garrison at Mogaung, always an inadequately small one, would have been in sore straits. There were perpetual raids on traders' boats near Mogaung and down at Sinbo, accompanied by atrocious murders and also raids on friendly villages, where women were carried off into slavery while the men were murdered.

Our rel tions wi the Kac ins in Mogau Subdivi sion.

Owing to the recent attacks on Mogaung, the frequent raids by Kachins in various parts of the district and the insufficiency of the troops, Government deemed that the time had now come when it was necessary to consider what further measures they were to take for bringing the Kachins under control. Since the fight at Mogaung on May 10th, the trade-route to the jade mines had been closed by Po Saw and his allies, the Lapai Kachins, whose foremost Chief was the Thama *Sawbwa*, many outrages had been committed on Chinese traders and others, and troops had been fired on more than once. The route from Mogaung southward to

perpetrated in that direction by the Ithi (Szi) Kachins. Some of the other minor tribes had also been unruly. It was, however, only considered necessary for the present to deal with the two large divisions, the Lapais on the north and Ithi or Szi on the south.

Troops equired o keep rder.

The first matter of importance was the number of men required and the strength of officers to be allotted to the Mogaung Levy (the distinguishing name of that portion of the Bhamo Military Police Battalion employed in the Mogaung district). The work to be done was not merely the subjugation of the abovementioned tribes, but the permanent occupation and maintenance of order in the whole district. For this purpose the undermentioned places would need to be held, the figures given opposite the names of the places being the number of troops deemed necessary :—

	Men.
(1) Mogaung headquarters	400
(2) Kamaing	100
(3) A post between Kamaing and Mogaung	50
(4) Nyaungbintha, a village south of Mogaung, on the Mohnyin road	100
(5) Hokat, on the Irrawaddy river ...	65
(6) Patit, on the Mogaung river ...	50
(7) Sinbo	55
(8) Indawgyi	100

In round figures, this meant a force of 1,000 men. At the time of the attack on Mogaung the total number of police in the Mogaung district was only 500.

Plans for ubjugat- ng the listrict.

It was considered that the first thing to be done was to clear the road to the jade mines. This was to be done by placing troops at a post between Mogaung and Kamaing and occupying Kamaing. Then the Nyaungbintha post, which is twenty-four miles south of Mogaung and would command the Szi Kachins, was to be established. Some of the Szi tribe had already come in, and it was hoped that by establishing a post at Nyaungbintha the remainder would submit to our rule. If not, the only course that remained was to attack them in force. This over, the Thama *Sawbwa* was to be brought to his knees, and then the Indawgyi post and the one between Mohnyin and Nyaungbintha were to be established. Hokat, Patit and Sinbo had already been occupied. When all this was done, Government considered that the country would be held in sufficient force to maintain order and to uphold civil authority.

Mogaung had now field guns, but these could not be moved, as there was no transport. This had to be obtained

locally, and, as Lieutenant O'Donnel was the only British Officer with the Mogaung Levy, it was proposed to give him three assistants. Everything was to be got ready during the rains, when active operations could not be undertaken, so that the field could be taken in November or December, that is, in what is known in this part of Burma as the "open" season.

During the rainy season proposals for the above expeditions and the reasons for the same had been sent up, and on the 16th October 1888, the following were sanctioned by the Government of India:—

Four Expeditions sanctioned by the Government in 1888.

(1) Against the Lapai tribe (capital Thama) in the hills north of Mogaung.
(2) Against the Ithi (Szi) tribe south of Mogaung.
(3) Against the Latawng tribe (Sana) north-east of Mogaung.
(4) Against the Maran tribe to the west of Sinbo.

With the letter conveying the sanction of the Government of India to these operations, the following orders and directions were issued by the Military authorities:—

"The most important of the punitive expeditions is that against the Lapai tribe, a very powerful and influential one, the submission of which would probably lead to that of others and make the remaining expeditions unnecessary. To produce this effect Thama, the capital and residence of the *Sawbwa*, should be visited and reduced to submission. To accomplish this the force must ascend the Mogaung river to Kamaing, situated forty miles north-west of Mogaung on the road to the jade mines and at the mouth of the Indaw river. From here the regular road (presenting, it is believed, no difficulties) runs north-east to Thama, which is sixty-six miles, or five days' march, distant. There is, it is believed, a shorter route from the river further north, but little is known of it or of the country generally. No supplies or transport can be supplied locally, except perhaps a little paddy near Mogaung. It is most important that the force be strong enough to overcome all opposition and to carry out thoroughly the object of the expedition.

"The strength of the column proceeding from Kamaing to Thama would be—

2 Guns, No. 2 Bengal Mountain Battery	From Bhamo.
50 British Infantry	
240 Military Police, Mogaung Levy ...	

In addition to this, 150 Military Police are required to garrison Kamaing. Lieutenant O'Donnel, Commandant of

the Mogaung Levy, is selected to command this column, his local experience making him especially fitted for the task."

The plan of operations was as follows:—Fifty British Infantry and 100 police to escort the guns and transport animals by road to Kamaing, the remainder of the police and all stores to proceed by river to Kamaing. Here a stockaded post would be formed and stocked with one month's supplies. One hundred and fifty police would be left to garrison this advanced base, and the force, as above detailed, would proceed to Thama.

Ten days' supplies would enable the expedition to reach Thama and return to Kamaing, but, as little was known of the country and as resistance and obstruction were to be expected from the Lapai Kachins inhabiting the villages on the road, the orders provided for the establishing of a further advanced base with a force of some fifty police at some convenient point beyond Kamaing. To quote from the orders:—

"Transport will be supplied by the Commissariat. The force will go on light scale of 16 lbs. per man, and 300 mules will suffice. Fifty additional men will be required to put on to escort stores, if necessary, from Kamaing to an advanced post as above described.

"The force should leave Kamaing about the 20th January, before which date that post should be stored. An earlier date would necessitate the troops leaving Bhamo during the unhealthy season.

"On the return of the expedition, a permanent garrison of 150 police will be left at Kamaing and the remainder return to Mogaung.

"Should the submission of the other Chiefs not result from the expedition, the second, against the Ithi tribe, must be undertaken. This somewhat powerful tribe inhabit the hills about the Namyin river, which latter joins the Mogaung river from the south at Mogaung. The Panga and Mansin *Sawbwas* are the most influential. The former is head of the tribe, and an expedition (which found the road fairly good) was sent against him in February last. Panga and Mansin are both on the hills, the former about thirty miles from Mogaung on the west of the Namyin, the latter on the east of that river. An advanced base will be formed at Nyaungbintha on the east bank of the Namyin, about twenty miles from Mogaung. Part of the troops and transport of No. 1 Expedition could carry out this without much difficulty and at little extra expense.

"No. 3 Expedition against the Latawng tribe would also start from Mogaung. The capital Pumrong (Sana) is the residence of the Sana *Sawbwa*, who is the head of the tribe. It is about forty-seven miles north-east of Mogaung, the road is said to be good, and part of the force at Mogaung should accomplish this without difficulty.

"The Fourth Expedition, which has for its object the punishment of the Magan *Sawbwa*, can be undertaken at leisure. The tribe is two short marches west of Sinbo, whence the force would start. No difficulty is to be anticipated, and some other Kachins who have been lately troublesome could be punished at the same time."

It was intended, therefore, to bring the Kachins under subjection by first defeating the most important tribes, and, if they were properly crushed, it was expected that the smaller tribes would learn a lesson at the expense of their more powerful friends and submit to our rule.

Murder of Maung Shwe Kya by the Thama people.

The Thama people were also to be called to account for the treacherous murder of Maung Shwe Kya, who had been appointed *Myoôk* in recognition of his services after the attack on the stockade at Mogaung. The Thama *Sawbwa* had induced some other *Sawbwas* to employ men to visit Shwe Kya in a friendly way, and while there to suddenly turn upon him and murder him. This foul act they accomplished and also made good their escape.

The Thama Expedition.

The first engagement with the Lapai Kachins took place on the 30th January 1889, at Hwetôn, a village south of Kamaing. It was thought advisable to destroy this village before advancing on Thama, as several men from it had resisted the advance to Kamaing and as the village was utilized by the Thama Chief as an outpost from which he could obtain all the information he might require concerning our movements. Besides this, there was the probability of these villagers interfering with our communications with Mogaung by firing on boats passing up the river. There are two alternative routes to Hwetôn from Kamaing, the land route, some four miles long, and the river route, seven miles to Mantin *ghât*, and then across country another four miles. The river route was preferred, as information had been received that the land route had been carefully blocked and was being watched, so anything in the nature of a surprise in that direction was not to be looked for. The column left Kamaing very early in the morning in boats and dropped down the river to Mantin *ghât*, not, however, reaching there till about 11 A.M. owing to the dense fog on

the river and the number of snags obstructing its course. On forming up on the bank, information was received that some of the Hwetôn people would probably be found at work in their paddy-fields near the river, as any attack on our part from the riverside would be quite unexpected. A low fringe of jungle skirts the river-bank at this point, and, on emerging from this into the plain, the villagers were surprised engaged in reaping their paddy. On seeing the troops they picked up their guns and made for the village, being pursued by the troops in skirmishing order over the plain. One of the enemy was killed and two wounded at this point, the dead man's body being found a little later on in the *kaing* grass. The column then burnt their paddy as it lay gathered up in heaps on the ground, and also some seven huts for storing grain, after which the troops moved on * * * to the village of Hwetôn. Several shots were fired by the enemy during the advance through the tree jungle, but nobody was hit. * * * The advance party under Captain Macdonald was fired on by Kachins from inside the village as they rushed the latter. The Kachins then decamped. The village of Hwetôn was situated on an open spur running out from a higher range beyond, the latter forming the watershed between the Indaw and Namkong rivers. The edges of the spur were occupied by a skirmishing line and the village (some twenty-five houses) was then burnt, the Kachins keeping up a desultory fire meantime from the jungle. Beyond a couple of shots at the rear-guard from the vicinity of the village, the column met with no opposition on its return. It left the village about 3 P.M. and arrived at the river-bank at 5-30 P.M., finally getting into Kamaing a little after eleven at night. It was a matter of surprise that the enemy did not obstruct the column on its march back. The Kachin loss was estimated at from ten to twelve in killed and wounded. We had one casualty on our side, a Sikh sepoy. Hwetôn formerly used to do a fair trade in teak logs and was also frequented by traders to the jade mines, who thus cut off the angle formed by the Indaw and Namkong rivers at Kamaing. The Thama *duwa* some four years before had ousted the Marips and established a post of his own there in pursuance of the policy by means of which he meant to divert the trade with the jade mines through his own country, thus securing the entire control of the traffic for himself. The inhabitants of Hwetôn came chiefly from Tanaiku, a village in the Thama *duwa's* jurisdiction.

The second engagement with the Lapais took place on the 1st February 1889. A number of Kachins had been seen a few miles out of Kamaing, on the land route from Kamaing to Hwetôn, some days before the burning of the latter village, and it was supposed that they were holding a picket to block the Kamaing-Hwetôn road. Lieutenant Hooker was detached with a party on the 1st February, two days after the burning of Hwetôn, to try and surprise this picket. About two miles out of Kamaing the road was found extensively blocked, and a *détour* had to be made through the jungle. From there to about 3¼ miles out there were no great obstacles, only trees lying across the road. On arriving at the latter point, however, a strong earthwork was discovered running across the road, supported by teak logs and provided with plank defences. This had been deserted by the Kachins. Just beyond this two fresh graves were found, and on pushing a little further on, the burnt site of the village of Hwetôn was recognized. There were a number of Kachins in the village which was promptly rushed. The enemy were completely surprised and suffered considerably. Their loss is put down at about twenty killed and wounded. Eight dead bodies were found in the vicinity of the village. The village was then surrounded by a skirmishing line and a search made in the adjacent jungle for anything that might have been concealed there. Some 8,000 lbs. of paddy which had escaped notice on the 30th January were destroyed, and two cows and a calf, a goat, and five pigs killed. A number of *dahs* (22) were also found, and a quantity of cotton. The party then marched back and were unmolested on their return journey, arriving at Kamaing about 1-30 P.M. There were no casualties on our side. Three guns were also captured. Owing to an outbreak of small-pox, the advance on Thama was delayed, but in the meantime all hostile villages near Kamaing were visited and brought under subjection.

Second engagement with the Lapais on the 1st February 1889.

On the 18th February 1889, the column against Thama camped on the left bank of the Tanaiku stream, one of the affluents of the Chindwin river. On the 19th, the Tanaiku was crossed. About two miles from Thama there was a stiff climb uphill for about half a mile, and on reaching the top a letter was found placed on some bamboo stakes planted in the middle of the road.

Advance on Thama.

The letter was to the following effect:—

"I, Thama *Duwa*, do not intend to attack the English. According to the former Deputy Commissioner's procla-

mation, all the *Sawbwas* collectively have used their influence not to attack the English. I do not harbour or direct the movements of the *Amatgyi*, Maung Po Saw. Do not believe slanders. I am helping the jade and amber mines traders in their buying and selling. Although the English are coming to attack me, I will keep out of the way. There is no blood-feud between us. I am thought guilty owing to other *Sawbwas*. I have obeyed orders immediately on getting them and tried to prevent dacoity. Now people say the English will attack and destroy me. I do not know whether this is true or not; if it is true that you will destroy me, I let you know that there is no blood-feud between us."

Thama's letter was undoubtedly written as a ruse to make the troops approach the village carelessly and thus cause greater loss to the attacking force, but the trick was too apparent to serve his purpose. On the letter being read the march was pushed on, the road being fairly easy and level. About half a mile further on, one of the Hampshire advance-guard was staked in the foot by a *panji* (pointed bamboo stake), so there was no doubt that the Thama people intended to offer resistance to the troops. A few hundred yards ahead, a volley was poured into the advance-guard as it turned a corner from a stockade which blocked the road in the front and flank. A corporal and two men of the Hampshire Regiment were wounded by the volley and the Kachins kept up a hot fire, the troops extending and returning their fire. The road to the stockade had been staked and the stockade itself was a strong one. The gun came into action a short way in rear and fired a shot at the stockade, which was then rushed by the advance-guard without any loss. The village was still some way off and the march was conducted carefully, as more opposition was expected. A little further on another stockade was discovered crossing the road This was also rushed by the advance-guard, the gun first going into action and firing a shot to prepare the way; the approaches to this stockade and the road leading out of it had been spiked with both small spikes, about eight inches long, and big bamboo ones, about three feet long. Several men were wounded by these spikes in the charge. On getting clear of the stockade, the road forked and the advance party took the wrong turn, but were quickly recalled and the village was then occupied. There was a stockade all round the village, which, however, the Kachins did not defend. The village contained some thirty houses and was situated on the slope of a hill at the lower end of which the Kachins still kept up a desultory fire, but this soon died

away as the skirmishing line reached the place; the village was then burnt.

After the destruction of Thama, the troops returned to Mogaung by a different route, destroying on the way several hostile villages and their crops. During this expedition seventeen villages were destroyed and 149,000 lbs. of paddy burnt and a few head of cattle killed. The total casualties among the troops were:—One killed; one severely wounded; three slightly wounded with bullet wounds; eleven slightly wounded with bamboo spike wounds (three officers are included in this).

The column halted for a few days in Mogaung and then proceeded to complete its work against the Lapai clan. There were still several villages under the Thama *Sawbwa* to be destroyed, and these were all burnt. The result of the expedition against this tribe may be summed up as follows:—Twenty-four villages containing 9,329 houses were burnt and 194,000 lbs. of paddy were destroyed. Our total losses were twenty-one killed and wounded.

Reasons for the expedition against the Szis.

The punitive expedition against the Ithi (Szi) tribe was undertaken for the following reasons:—

(i) They had in 1887 attacked the Jade Mines column.

(ii) In May 1888 they were concerned with Bo Hti, the escaped murderer and lieutenant of Po Saw, in the action of Taungbaw.

From the situation of their hills they closed all traffic between Mogaung and Mohnyin, a road which it was desirable to keep open. An ultimatum was accordingly sent to the chief of the tribe directing him to come to Mogaung by a certain date, which ultimatum was ignored. The operation against the Szis commenced on the 11th March 1889, when the column marched. Between then and the 28th, ten villages were destroyed almost without opposition, with large supplies of grain and a good many cattle. A post was also established at Nyaungbintha. The column then returned to Mogaung. All the Szi villages south of Mogaung had now been destroyed, except those belonging to the Waranawng *Sawbwa*, who had given useful information during the past year and proved himself friendly. During this expedition it is estimated that some 160,000 lbs. of paddy and some fifty-five head of cattle were destroyed.

The Sana Expedition.

The expedition against the Sana Chief started on April 1st, 1889, and reached its objective on the 4th. Two stockades and the principal villages of the tract were burnt and the column returned to Mogaung on the 7th. The offence of which the Sana Chief was guilty was the carrying off, in

April 1888, of four women from the vicinity of Mogaung, one of whom was subsequently murdered.

The Magan Expedition.

The fourth expedition was against the Magan *Duwa* and his people, and the Kachins of Kachaing, Lwepun and Assin, situated west and south-west of Sinbo. The former had committed a peculiarly brutal and treacherous raid, which has already been referred to, on the small village of Nampapa, close to Sinbo, on the 6th May 1888, in which men, women and children were treacherously butchered, the village burnt, and seventeen women and children carried away as captives. The other villages had been concerned in an attack on traders' boats in the Sinbo defile.

The column started on the 15th April for Magan, the principal village of the people responsible for the Nampapa outrage. On the 20th, unexpected resistance was met with, roads being blocked and stockades defended; but by the 26th all the villages implicated, with their large supplies of grain, had been destroyed. Eight stockades had to be taken near Magan. The expedition against the villages concerned in the attack on traders' boats at Hlegyomaw were, with the exception of Lwepun, successfully taken and destroyed between the 1st and 4th May. The village of Lwepun was so far from the scene of operations and it was so late in the season that it was considered inadvisable to visit it. The village of Kachaing offered more sustained resistance than any of the other places. There were hardly any casualties amongst the troops employed.

The result of four Expeditions.

The result of the four expeditions given in detail above was as follows:—

Forty-six villages containing some 639 houses were burnt and 509,000 lbs. (about 227¼ tons) of paddy destroyed. It is impossible to estimate the enemy's loss. Seventeen dead bodies were found: their loss was probably heavier, but the jungle was too thick to allow of a correct estimate being made. Sixty-three buffaloes and four cows were killed. The losses amongst the troops were four killed, one a British Officer who died from the effects of a wound in the foot from a *panji*, and thirty-five wounded; total killed and wounded thirty-nine.

From a political point of view these expeditions had shown the Kachins that the most remote of their tribes were always accessible to our troops and that no village enjoyed immunity from attack simply because of the distance and the difficult nature of the country to be traversed before arriving at it. One of the results of these expeditions was that a number of Kachin Chiefs came in; fourteen villages

from the Sinbo area submitted as well as a great number of the Chiefs near Mogaung. At the same time it would be an error to suppose that because these and other Kachins had made a personal submission to local officers, that there were in future to be no more raids on unprotected villages and no more plundering of traders by small bands of Kachins. The Kachin could not be expected to change his ways in a year, and he would probably go on thieving and cattle-lifting, murdering and plundering for years to come. Even at the time of writing (1910), it is considered that if we can impress the mass of the Kachins sufficiently with an idea of our power to punish to prevent them from doing these things on a large scale or with the frequency which distinguished them in past times, we may consider that we have done well.

At the conclusion of the four punitive expeditions just described there were no large raids unavenged, but the country was still overrun by bands of dacoits, most of whom were Shan-Burmans. There were also small bands of Kachin marauders who constantly attacked caravans and trading-boats. These dacoities, robberies and murders necessitated small expeditions here, there and everywhere, which were mostly unfruitful owing to the denseness of the jungle and the impossibility of successful pursuit.

Trouble between Kachins and teak trader in the Kaukkwe.

In September 1889, there was trouble between Maung Bauk, a timber contractor on the Kaukkwe stream, and the Kachins. Maung Bauk was employing Karennis who had fallen out with and been attacked by the Kachins, and matters were again assuming grave proportion when the Deputy Commissioner, fearing that the Kachins might attack the Karennis, visited the scene of the dispute. The Kachins had made a barrier across the Kaukkwe stream in order to prevent Maung Bauk's logs from being floated down, and the logs they had thus seized were cut up into small pieces, utterly destroying their value. The Deputy Commissioner, unable to settle the case on the spot, despatched letters to the headmen concerned, informing them that he would be glad to hear their grievances and decide the case in Bhamo. But from what he saw and heard while in the Kaukkwe valley, he feared the headmen would not come in and that a punitive expedition would be necessary.

State of affairs round Mogaung at the commencement of the rains, 1890.

The following is taken from the Kachin Gazetteer :—

During 1889-90, the Kachins in the Myitkyina portion of the Bhamo district were quiet and the scene of disturbance was transferred to Momeik, in the Ruby Mines district. This peaceful state of affairs, however, did not last very long. The country round Mogaung at the close of the season

1889-90, though in an improved condition, was still far from being entirely satisfactory. On the north was the Thama *Duwa*, sullen after his punishment of the year before and still in the habit of harbouring Po Saw and other bad characters, while an uninterrupted stream of armed ruffians flowed through his territory across from China to the jade mines laden with illicit liquor and opium. To the north-west of Thama was the centre of the disturbances between the India-rubber traders causing a state of lawlessness with which we were unable with our then available means to cope, while lesser dacoities and the attack on friendly villages round Kamaing and constant rumours of intended descents by large bodies of armed men from the jade mines on Mogaung, showed that the elements of mischief were all at hand. Passing to the neighbourhood of Lake Indawgyi, we had the Latawng tribe to punish for raiding villages on the west side of the lake and harbouring Po Saw. Unfortunately, there had not been sufficient time to undertake their punishment while the other expeditions were being carried out, and this left the west of Mogaung unquiet. Matters up the Kaukkwe valley were tolerably quiet, notwithstanding the quarrel between the Kachins and Maung Bauk's foresters already referred to, and two brutal murders near Sinbo, supposed to have been committed by some of the Kachins at the headwaters of the Kaukkwe *chaung*. The most important and real improvement lay where the operations had taken place in the early part of 1889, *i.e.*, in the tract just west of the upper defile, where the Kachins were thoroughly subdued and quiet. Such was the state of affairs at the commencement of the rains, which had, however, hardly ended than evidences of threatened disturbances up the Kaukkwe valley began to appear; the Kachins beyond the confluence began collecting with a view to a fight over some petty quarrel; and the Nanko *Duwa* in October 1890 had the daring to raid Legyi taking some seven captives, whom he refused to release in spite of distinct orders.

Thama visited again on the 20th February 1891.

At the end of January 1891 the Mogaung column under Captain O'Donnel started from Bhamo with the intention of proceeding towards Sana in the Indaw region. It was, however, delayed a considerable time at Mogaung for want of rations and did not leave that place till February. In the meantime, Captain O'Donnel received what he imagined trustworthy information of a gathering of some 800 Chinamen under Po Saw, collected at Thama with the intention of attacking Mogaung after the column had left for Sana. Captain O'Donnel accordingly started for Thama

on 16th February, 1891, only to discover that though Po Saw and a few of his men might possibly have been there, the 800 Chinamen certainly were not. This otherwise fruitless expedition secured the submission of the Thama Chief, who was induced to come into Mogaung, but fled back to his hills the same night owing to some trickery which has never been fathomed. He steadfastly refused to come back, but eventually sent in his step-son, who was brought down to Bhamo to be impressed with our importance and strength.

While Captain O'Donnel was away in Thama, the Wuntho rebellion broke out. He was therefore recalled as soon as possible and ordered to proceed to Taung-thôn-lôn and act under General Wolseley's orders. This he did, but, luckily, on his way back found time to deal with Sana in the first week in April by two parties, one under himself from Taung-thôn-lôn and another consisting of 115 men under Lieutenant Wilding, Inniskilling Fusiliers, from Indawgyi. This latter party came across Po Saw's encampment near the village of Nunkoman and captured some of his effects. It would appear that Po Saw at that time had no more than twenty followers. Po Saw and his men managed to escape, and, after burning the villages of Sana, Namkan, Namsai and Nawpwi, the columns returned. The Kachins themselves offered no opposition to the column, though it was fired on by the followers of Po Saw. Sana dealt with in April 1891.

Perhaps the most important incident in the annals of the Kachin country in the season of 1890-91 was the expedition of Lieutenant Eliott, Assistant Commissioner, accompanied by Major Hobday, R.E., Survey of India, and Captain Blewitt, King's Royal Rifles, Intelligence Branch, to a point fifty miles beyond the confluence. The object of this expedition was twofold— Lieut. Eliott's expedition above the confluence.

(1) To map the country; and

(2) To enable Lieutenant Eliott to report on it.

The programme was to march up the right or western bank of the Irrawaddy to the confluence and thence to follow the western branch (Mali *kha*) as far north as possible, and, if circumstances permitted, from this point to travel east to the 'Nmai *kha*, and, surveying south, to journey back to Bhamo along the supposed Chinese frontier. This scheme, however, proved to be too ambitious for the following reasons:—

(1) The escort, consisting of seventy Gurkhas only,

proved to be too small to protect the expedition from the hostile Kachins.

(2) The transport was not sufficient to carry rations enough for such a long absence from the nearest possible base.

(3) The country in the district of the 'Nmai *kha* was reported to be impassable for mule transport.

The expedition concentrated at Sinbo on the 23rd December 1890 and thence proceeded, marching along the west bank, to a point near Tingsa Pumlumbum, a village belonging to the Lapai tribe, in latitude 26° 15′, which they reached on the 16th January 1891. From this point, they could advance no further. The village of Tingsa was found to be friendly, but two miles south of Tingsa the column had skirted the village of Kachangkong belonging to the Sana Latawngs. These were a section of the same tribe that had been punished at Panglang in the Thama expedition. They endeavoured to induce the Tingsa Lapais to place every obstacle they could to prevent a forward movement, demanding large presents as the price of a guide and for permission to proceed. Eventually it was decided to be unwise to risk setting the country in a blaze with a chance of being cut off from their base, so the order was given to retire. The expedition, therefore, fell back along the Irrawaddy to Maingna, near Myitkyina, and thence struck eastward towards Kwitu, where they found the Chief Sagungwa, belonging to Sadan tribe, unfriendly, though not openly hostile. Thence they marched still further eastwards exploring the hills near China, whence they turned southward, and by travelling chiefly through Maran villages, who were friendly, returned to Waingmaw on the Irrawaddy. Sadôn had originally been the object of their eastward exploration, but owing to the hostility of that sub-tribe of the Sadans, indeed of the whole tribe, the project had to be abandoned. For the first time the extensive tract of country through which the expedition travelled was mapped, an area of 4,300 square miles having been surveyed by Major Hobday, R.E., while much valuable information concerning roads, rivers, ferries, and the Kachin tribes was obtained. The expedition eventually returned to Talawgyi on March 5th, 1891.

eason 1891-92.

This closed the active operations of the open season of 1890-91. Still more extensive operations than in the preceding years in the Kachin Hills marked the cold season

of 1891-92. Columns were despatched both eastward and westward of the Irrawaddy.

Position of affairs East of the Irrawaddy in 1891-92.

East of the Irrawaddy, as we have shown, little had been done hitherto to bring the tribes under control, and north of the Taping except for Major Hobday's and Captain Eliott's reconnaissance, described above, the country had been unexplored. The necessity of bringing this part of the country under control was forced upon us by repeated outrages committed by the tribes there, while the hostile attitude assumed by the Kwitu Kachins towards Lieutenant Eliott's expedition of the preceding year and the fact that the Wuntho *Sawbwa* was said to be at Sadôn stirring up the tribes there, rendered it imperative that stringent measures should be taken. Another cogent reason for undertaking the operations was that the Kachin hills along the Chinese frontier served as a screen for bad characters who were in the habit of collecting on the Yünnan side of the frontier and making incursions from time to time into British territory.

In 1886 Bhamo was threatened by a well-armed gang of Kachins and Chinese from this part of the frontier, and Mogaung had been frequently threatened and the India-rubber trade had become disorganized. These perpetual disturbances and rumours of disturbances which prevailed rendered the revival of trade between Burma and Yünnan on any considerable scale impossible. All the principal routes of that trade pass through the Kachin Hills south of the 'Nmai *kha* and had hitherto been subject to continual interruption and harassment from unruly Kachins. Finally the subjugation of the Eastern Kachin tracts was necessary for the purpose of preventing the import into Mogaung, Bhamo, and Upper Burma generally, of the vast quantities of illicit opium, liquor and arms which had, since the annexation, found their way in from China.

It was therefore resolved, in place of confining ourselves as hitherto to merely punitive expeditions, to undertake the definite reduction of the Kachins, within a reasonable administrative area, to the position of tributaries. This material alteration in the scope and purpose of our political action explains the extensive military and police operations of the next few open seasons and rendered possible the introduction of law and order on a firm and enduring basis.

To enforce the idea of political subjugation a nominal house-tax was to be levied and a *sanad* or certificate was to be given to each headman recognizing him as chief and setting out his obligations and also stating that the

English Government would support him in the exercise of his authority so long as he used it properly and behaved well. In pursuance of the policy briefly sketched above the whole of the Bhamo North-Eastern (now Myitkyina) frontier from Namkham to Sadôn was visited during the cold season of 1891-92 by the following columns :—

(1) The Irrawaddy Column ...	Military.
(2) The North-Eastern Column	Military.
(3) The Eastern Column ...	Military.
(4) The Sinkan Column ...	Police.

he Irrawaddy olumn.

As has been shewn already, Major Hobday's and Lieutenant Eliott's reconnaissance to the confluence had met with threatened hostility from the Sadan tribesmen occupying the country east of Kwitu. In addition to this it was well-known that the country round Sadôn was the hiding place of several political refugees, amongst others being Po Saw, Bo Ti, the *duwa* of Thama and the Wuntho *Sawbwa*. Lieutenant Eliott, therefore, was to establish a post at Sadôn, as by doing so not only would our influence be extended over a hitherto unexplored tract of our Upper Burma possessions, but also, Sadôn being at the junction of the two main routes from China, namely, those from Kayôn and Sansi, illicit trading in opium, etc., would be materially diminished.

The Irrawaddy column, under the command of Major Yule, 2nd Devonshire Regiment, with Lieutenant Eliott as Political Officer, left Myitkyina on December 23rd, 1891, and marched without opposition towards Sadôn as far as the Tingri stream. A mile beyond this stream the column reached a strong stockade which barred its advance. After half an hour's fighting the stockade was carried. In this encounter six of the enemy were killed, the number of wounded being unknown. The casualties on the British side were one Gurkha slightly wounded. The probable strength of the enemy was estimated at 100 men.

ccupaon of adôn.

The column pushing on to the hill above Sadôn and Sana, the latter village was occupied the same day, 29th January 1892, and on the following day, the 30th, Sadôn was attacked by two parties, one under Captain Goodwyn, Devonshire Regiment, and the other under Lieutenant Denne, the former starting three-quarters of an hour before the latter and proceeding by the Sadôn-Kayôn route, the latter going direct. The direct road leads down to the Sadôn *kha* the ascent up the opposite hill being very steep. The village was reached without any shots being fired.

On arrival, however, opposition was met with, and the village was not occupied without a considerable amount of fighting.

Establishment of post at Sadôn commenced, January 1892.

As soon as Sadôn had been occupied, the work of building a post was commenced. The main body of the column shortly afterwards left Sadôn to explore the country to the north and north-east of the fort. It first advanced to the neighbourhood of the Chinese frontier at Kambaiti; thence it marched north to Kumpi-pum, a short distance east of the 'Nmai *kha*, and then returned to Sadôn, the chief object of the tour, which was to secure the submission of the Wawchon and other Chiefs in the tract north of Sadôn, having been successfully accomplished. The tribes were told that they were now subject to our rule; our intentions were explained to them, and they were informed that they would have to pay tribute. The tribes willingly accepted these conditions and offered no opposition to the column. Nothing was done to disarm the tract, as Lieutenant Eliott considered it inexpedient to do more for the present than to impress on the tribes that they were British subjects. Shortly after the return of the column to Sadôn, information was received that the chief of Sadan-Kawng, a village on the north of the 'Nmai *kha*, about two marches from 'Nsentaru, was collecting a hostile gathering and intended to dispute our passage over the 'Nmai *kha* at the 'Nsentaru ferry, should we attempt to cross that river. This news necessitated an alteration in the plans of the column. Originally it had been intended to visit the country south of Sadôn and to carry out there the policy that had been followed in the tract to the north-east. This plan, however, had to be postponed until the Sadan-Kawng chief had been subjugated.

Column visits Sadan-Kawng.

The column accordingly marched to Sadan-Kawng. The passage of the river at 'Nsentaru was not disputed as had been expected, but much difficulty was experienced in crossing it in consequence of the difficult nature of the ground. The crossing of the river completed, the column marched through a friendly country to Sumpawng village. The people had never seen a white man before and were greatly astonished at the appearance of the British troops. On the next day the troops advanced towards Sadan-Kawng and found their way blocked by seven stockades. These were carried with no casualties on our side and eventually Sadan-Kawng was captured with a loss of one Gurkha wounded to the British.

iege of adôn.

On the return of the column to Sadôn, it was found that during its absence the tribes to the north, west, and south of Sadôn had risen and had closely beleaguered the small garrison of the fort commanded by Lieutenant Harrison, R.E., after whom, in recognition of his ably conducted defence, the fort has been named.

elief of adôn by the North-astern olumn.

During the absence of the Irrawaddy column, the siege of Sadôn had been raised by the North-Eastern column under Captain Davies, Devonshire Regiment, and Mr. H. F. Hertz, Political Officer, on the 20th February.

onclu-on of ork of the Irra-addy olumn.

During the remainder of February and the beginning of March, the Irrawaddy column was engaged in reducing to order the country round Sadôn, which had supplied men for the attack on Fort Harrison. Inquiries proved that the Kachins had been assisted by persons from across the Chinese frontier, who had some knowledge of the art of war. The earthworks and regular "sapping" by means of which the siege had been conducted betokened military skill other than Kachin. At the same time, it must be added that there was no evidence to show that the transfrontier Chinese officials aided or countenanced the rebels. Some time after the disturbance was over, a proclamation was issued by the principal officials at Yungchangfu and Momein forbidding any one to harbour fugitives from near Sadôn and acknowledging indirectly that Sadôn lay beyond the Chinese frontier.

On the 11th March the Irrawaddy column started on the last part of its tour through the country to the north-west of Sadôn. In the course of this tour the column nearly made some very important captures. A Kachin who fired at a sepoy was caught and was found to be a slave of Po Saw, the ex-*Myoôk* of Mogaung. This man gave information that the camp of Po Saw and other noted outlaws was in the vicinity, and led a party to the camp. Unfortunately the alarm was given before the camp was reached and Po Saw and his companions escaped. From information given by the slave and collected in other quarters, it appears that a sort of league existed between a chain of Kachin headmen, beginning with Sansi in China and including Sadon, Sadan-Kawng, Tingaw and Thama. The *raisôn détre* of this league was smuggling. It was in all probability subsidized by Chinese adventurers and winked at by the Chinese officials. It was consequently bitterly hostile to the British advance. The column visited the frontier and the country within the frontier from Myothit on

the Taping to the Namtabet stream and traversed large tracts of country which had never before been visited.

The North-Eastern column under the command of Captain Davies, 2nd Devonshire Regiment, with Mr. H. F. Hertz as Political Officer, left Myothit on the Taping on the 17th December 1891, the column marching northward to the Molè at a short distance from the frontier. On reaching the Molè, the column followed its right bank to Kwikhaw, the arrival of our troops at which place caused some alarm in the transfrontier town of Samapa. Bodies of armed men were seen in the hills immediately across the border, but no collision took place, as the column kept scrupulously within the Burmese boundary. From Kwikhaw the column moved north-west and visited the country near the Irrawaddy. The operations of the Eastern and the Sinkan columns were confined to what is now the Bhamo district, of which the present Myitkyina District at that time formed an integral part, and are, in consequence, not dealt with here. The North-Easter Colum

At the end of the open season of 1890-91 the position of affairs in the Kachin Hills west of the Irrawaddy was as follows:— The operations in the Kachin Hills west the Ir waddy 1891-9

The farthest position that we occupied in the north was the Jade Mines post, which had been established as a consequence of the advance of the troops to the jade mines in pursuit of the elder *Sawbwa* of Wuntho. Although the latter had fled, he had left behind him the younger *Sawbwa*, who, hiding in the tract near and round Taungthônlôn, harassed the borders of Northern Wuntho. The Kaukkwe valley, too, was in a disturbed state. An outpost had been established but not at Sima.

To deal with the troublesome Chiefs in the Kaukkwe valley and to endeavour to hunt down the fugitive Wuntho *Sawbwa*, five Military Police columns were employed during the season 1891-92, while a Military column explored the hitherto unknown Hukawng valley.

The Maingkwan column under the command of Major the Hon'ble A. E. Dalzell, 2nd Oxfordshire Light Infantry, and accompanied by Mr. A. Symington, Extra Assistant Commissioner, as Political Officer, visited the Hukawng valley. It was accompanied by Mr. Nöetling of the Geological Survey of India and Mr. O'Bryen of the Forest Department. The column left Mogaung on the 21st December 1891 and marched *viá* Laban to Maingkwan, the chief Shan village in the Hukawng valley, which was reached on January 9th, 1892. There, as had been pre arranged, a column from Assam was The Maing kwan Colun

met. Exploration was conducted throughout the valley, and the amber mines region and India-rubber forests near 'Ndup-Tumsa were visited. From Maingkwan, after thoroughly exploring the valley, the column visited the Tayo valley and marched to the jade mines from the west, ending its tour at Mogaung on the 7th of March 1892, when it was amalgamated with the Irrawaddy column.

The Mogaung and Indawgyi columns. The Mogaung and Indawgyi columns were originally detailed to visit the Kachin Hills in the vicinity of the Indawgyi lake. The more urgent work of hunting down the ex-*Sawbwa* of Wuntho, however, rendered it impossible for that programme to be carried out. Beyond capturing the rebellious Kachin headman, Sinwa Wa, at Maingtawngwa in the Kaukkwe valley, these two columns entirely confined their attention to hunting the ex-*Sawbwa* of Wuntho out of the neighbourhood of Taungthônlôn, where he had established himself with a considerable following. As the operations of the column began to take effect, the *Sawbwa* finding his position untenable attempted to make his way to Leka to join Kalingwa, the Chief of that tract, when a portion of his following was attacked on the 30th March at the Namun stream, south of Indawgyi lake, by a part of the Indawgyi column. Six of the rebels were killed and some women of the gang captured. During the rest of the open season these two columns continued the pursuit of the ex-*Sawbwa*, but did not succeed in coming in contact with him again. Eventually, the *Sawbwa* fled to China, where he still resides.

Two other columns known as the North Katha and South-Eastern columns acted entirely in the Katha and Bhamo districts, and so their work is not recorded here.

As has been shown, Sadôn on the east of the Irrawaddy had been the centre of considerable opposition. Hostilities, however, had been put an end to and a strong post built at Sadôn, with an intermediate one at Namli. North-east of the confluence Sadan-Kawng village had been destroyed, and it was hoped that the results of the punishment inflicted on the attackers of Sadôn would be sufficiently far-reaching to keep the Kachins in the area bounded by the 'Nmai *kha* on the north, the main Irrawaddy on the west, a line drawn from Waingmaw to Sadôn on the south and the frontier on the east, quiet for a time. The North-Eastern column had worked the country south of this area and down to the Taping, and from the Taping again to the Shweli in the Bhamo district, the whole tract had been visited by columns without any disturbance occurring.

A programme was made out during the rains for the season of 1892-93, when it was decided that seven columns should visit the various hill-tracts. Two of these columns were to be Military, the remainder Police. The columns were to be known as—

Opera tions i 1892-9

(1) The North-Eastern Column.
(2) The Sinkan Column.
(3) The Eastern Column.
(4) The Mogaung Column.
(5) The Kaukkwe Column.
(6) The Namkham Column.
(7) The Sima Column.

Nos. 6 and 7 were Military columns; the others Military Police.

The S or Nor Easter Colum

The North-Eastern column under the command of Captain Boyce-Morton, with Mr. H. F. Hertz, District Superintendent of Police, as Political Officer, concentrated at Talawgyi, and left for Sima where a post was to be established, on the 3rd December 1892. Directly the column passed 'Nkrang it met with opposition, the first engagement taking place on the 12th December, when Lieutenant Dent, Intelligence Officer, was wounded. Sima was reached on the 14th December 1892, on which day, without a word of warning, Myitkyina was raided by the Sana Kachins, headed by Sinraingwa, a headman who used formerly to live in Myitkyina itself. The court-house and subdivisional officer's house, post office and other buildings were burnt, and the Subadar-Major of the Mogaung Levy shot dead.

The hostilities at Sima, which assumed formidable proportions, prevented the offenders being punished at once. At Sima intermittent fighting was carried on from the 14th December to the 5th January, during which time the fort was being built. Meanwhile rumours that a general attack on the fort was intended had become current, and on the morning of the 6th, at 6 A.M., an attack was made from all sides. The night previously, pickets had been thrown out, but had all been withdrawn, with the exception of one which, though situated in a very exposed position, was overlooked.

Death Capta Boyce Morto

To the picket Captain Morton started when the attack commenced, with the intention of ordering it to retire, but he was mortally wounded and was with difficulty brought inside the fort by Surgeon-Major Lloyd, a Subadar and several men of his own (the Magwe) Battalion. For this act of valour Surgeon-Major Lloyd received the Victoria Cross.

The only European officers within the fort were Captain Morton, Surgeon-Major Lloyd and Lieutenant Dent, a party under Mr. Hertz and Lieutenant Newbold having gone out to the north-west; and on the death of Captain Morton the command devolved on Lieutenant Master on his arrival from 'Nkrang, who however, unfortunately, allowed the enemy to hem him in. Lieutenant Drever, therefore, who had assembled 100 Military Police at Myitkyina to punish the Sana Kachins was ordered to join Lieutenant Newbold at 'Nkrang and open up communication with the beleaguered garrison, while the Eastern column, which was working south of the Taping, was ordered to effect a diversion *viâ* the Molè valley, being strengthened by 100 men under Captain Atkinson, Military Police, who had been summoned from Namkham to take command. The Kaukkwe column under the command of Captain Alban was diverted from its work and sent across the Irrawaddy *viâ* Talawgyi, while extra reinforcements were ordered up from down below. This had the result of opening up communication with Sima once more, though not without heavy fighting, Mr. Brooke-Meares being killed on the 17th and Lieutenant Master dangerously wounded on the 30th January at the engagement of Kamja, ultimately dying on the 6th February.

chins led by ina- n.

That the Kachins had engaged the assistance of mercenary Chinese was shown by the fact that dead Chinese were found at Palap after the fight there on the 4th February, when a block-house was captured by the combined forces of Captains Alban, Atkinson and Drever, with a loss to the Military Police of two men killed and six wounded. The Chinese authorities had been informed of the proposed operations in the Kachin Hills, and on the 1st January 1893 the Santa *Sawbwa* is credited with having issued a proclamation to the tribes on the Chinese side to keep quiet and desiring them, in case the British troops crossed the border, to offer no resistance, but to politely ask them to withdraw. On the 10th February the same proclamation was reissued with directions that it was to be posted up at Upra, Warawkaung and other places in the Khauna *kha* valley, which are well outside the *Sawbwa's* jurisdiction.

The work of the column was brought to a close in the last week of March 1893.

Though the work done by the North-Eastern column was greatly curtailed, and though no previously unexplored country was gone over, yet it experienced the heaviest fighting that we have yet encountered in any of our Kachin expeditions. The chief opponents to the column were the Kumlau, or

republican, Kachins, round Sima and in the Khauna *kha* valley, into which latter, being forbidden ground, our troops could not penetrate to mete out punishment. They were, as has been already shown, helped by mercenary Chinese. They received their final blow at Palap, but not until 1,200 rifles had been sent to quell the rising. An exaggerated report that a large number of Kachins and Chinamen had collected at Palap brought up a Military column of 325 rifles and two guns in seven days from Bhamo, but, this time, little opposition was experienced, a picket only of the enemy being surprised and four killed. The casualties for the seven weeks' fighting amounted to a considerable number, namely,

3	British Officers killed.
3	British Officers wounded.
102	Rank and file killed and wounded.
Total ... 108	

The officers killed were Captain Boyce-Morton, Lieutenant Master and Mr. Brooke-Meares of the Civil Police, and those wounded, Captain Atkinson, Lieutenant Dent and Lieutenant Cooke-Hurle.

The Eastern Column.

Between the 1st December 1892 and the 14th January 1893, the date on which the Eastern column under Lieutenant Gordon received orders to proceed to the assistance of Sima, it visited the hills east of Bhamo, that is to say, its operations were confined to that district.

The Mogaung Column.

The Mogaung column under Lieutenant Drever was on the eve of starting in December to visit the Kachin Hills in that subdivision, when the news of the attack on Myitkyina and the preparations for the punishment of the Sana Kachins caused it to be detained. These preparations, however, taking some time, it was determined, as a check to any possible action of the Thama or Sana Chiefs in that direction, that the Mogaung column should visit the Thama country, starting on the 13th January 1893. Meanwhile, the Thama chief's nephew had been into Mogaung, and the column, finding itself met in a friendly way by representatives of all the Thama villages with tribute, forbore to visit more than the fringe of the Thama country and continued its march to Kamaing. At Kamaing, however, the news of the Sima rising and the possibility of the column being required to co-operate, necessitated its return to Mogaung, where it was finally broken up, it being determined to continue its other work later on with a smaller party. In the meantime, and

while this column was operating in the Thama Tract, Mr. George, the Deputy Commissioner, had had an interview with the Kansi *duwa* at Kamaing and the Lama business had been finally settled by Kansi agreeing that the Lama villages should pay a fine of Rs. 2,000. This compensation was demanded for the ambuscading of a party of Military Police on the Lama hills when two sepoys were killed. The jade mines therefore were not visited by the column as had been intended. The hills round Indawgyi and those lying between the Mogaung and Indawgyi *chaungs* were visited by the Subdivisional Officer and a small party, and, at the same time, Inspector Jennings, with practically no escort, visited the villages round Kamaing as far north as Laban, submission and tribute being obtained. The tribute in the Jade Mines Tract was remitted for the year owing to a plague of rats having destroyed the crops.

At the close of the season it may be claimed that the whole of the Kachin Hills to the west of the Irrawaddy south of Kamaing had been practically quieted, and that in future Civil Officers would be able to move about freely in this area with a small escort. Between the Mogaung *chaung* and the Upper Irrawaddy, the Thama Tract remained quiet, but to the north of this, the Sana Kachins were as yet unpunished for their attack on Myitkyina and had since committed several smaller raids. Terms had been offered to them, but they had not been accepted, and rumours of preparation on their part for further incursions were rife.

easons 893-94 nd 1894-5.

No columns were sent out in 1893-94 or in 1894-95. A raid committed in 1893 by Sadan Kachins from near Pumlaibum across the present administrative frontier on the village of Laikha, south of that frontier, was reported during the year. The headman's house was burnt and some members of his family were carried off as slaves in continuation of an old feud. Another raid by Krawn Lapai Kachins from Loilaw village, about latitude 25° 40' was committed on Ayeindama on the left bank of the Irrawaddy, in which a Shan was abducted, but was subsequently recovered by his friends.

Villagers from Sumta and Alyenkawng within the frontier committed a robbery upon some Marus returning with cattle to their home beyond the border. One man was unfortunately killed by a stray shot during the disturbance. The Sana Kachins continued their career of crime unchecked. A *Shantayôk* of Kangpa was shot on his way back from a feast in the hot weather of 1894. It was at first supposed that his death was accidental, but subsequently information

was received which leaves little doubt that the man was murdered by one Malang La, a Sana *Akyi* of Tingsha village.

On the 13th January 1895, about twenty Kachins under the Sabaw Mitwewa, who was a leader in the attack on Myitkyina, attacked Sakrap, a village about sixteen miles north of Myitkyina, killed the headman and kidnapped a woman and two children. In the beginning of May the Kachin headman of Kunbangbum was murdered by Kauriwa of Kimbaw or 'Nbaw, a village in the lower Sana Tract.

On the 4th April, seven Kachins from the Sana country, one from the Munji Tract under the leadership of Wakawta of Ninglaw-Kaba, attacked a trader's boat near Pakren on the Namkawng river. Two men were wounded, one of whom subsequently died, and Rs. 500 worth of property was taken.

Season of 1895-96. The Sana Column.

The most important event of the year 1895-96 was the despatch of the Sana column.

As has already been pointed out, the Sana people had never been punished for their attack on Myitkyina, so a strong column was now sent up to their country. The strength of this column was 450 men, with two light 7-pounder guns. It was divided into two parties, 250 men with the guns proceeding from Myitkyina and 200 men from Mogaung. The whole force was under the command of Major Atkinson of the Military Police, until his death, when he was succeeded by Captain Newbold, Commandant of the Myitkyina Military Police Battalion. There were two Civil Officers, Mr. Martini, District Superintendent of Police, who proceeded with the Myitkyina column, and Mr. Chapman, Assistant Commissioner, who accompanied the Mogaung column, with which were Lieutenants Chesney and Wallis, Surgeon-Captain Strickland and Lieutenant Turner of the Duke of Cornwall's Light Infantry as Intelligence Officer. The other officers with the Myitkyina column were Lieutenants Cruddas and Parsons and Surgeon-Captain Pinto.

A post was formed at Lapyè, near the confluence on the right bank of the Irrawaddy, where a detachment of Military Police was held in readiness as a reserve.

Object of the Expedition.

The object of the expedition was to punish the Sana-Latawng tribe for repeated raids across the frontier. The first of these raids occurred in November 1888, and the most serious was the attack on Myitkyina in 1892, when the town was burnt down, the post rushed and a native officer killed. Another serious raid was the one committed in January 1895 on the village of Sakrap, sixteen miles north of Myitkyina, which has already been mentioned. The avowed reason for

this raid was the punishment of the inhabitants of Sakrap for rendering assistance to the Government by giving information concerning the country and circumstances of the Sana Kachins. Threatening messages had, at the same time, been sent to Watu, Lapyè and other villages on the river near Myitkyina, and the villagers lived through the rains in a state bordering on panic. The punishment to be inflicted on the Sana villages took the shape of a fine of Rs. 15 a house and one gun for every five houses. On payment of this fine, the offenders were to receive full pardon for all raids committed by them, and it was hoped that this punishment would also serve to deter them from molesting persons living within our frontier for the future.

The columns started in the latter part of December 1895 and returned early in March 1896. The resistance met with was insignificant. Sabaw was the furthest point reached by the columns. Unfortunately, Major Atkinson, commanding the expedition, died of fever while being brought down the Mali *kha* on a raft. Twenty-four groups of villages were punished. The aggregate of fines amounted to Rs. 3,000; four villages, including that of Sabaw, of which Sinraing Wa, who led the attack on Myitkyina, was Chief, were destroyed, and some guns were taken. Considering the poverty of the tract the punishment was heavy.

Season 1896-97.

During the open season of the year 1896-97, the usual tours were made by the Civil Officers. Owing to the frequency of dacoities by Kachins on traders travelling in boats up and down the Mogaung river, the headmen of seven villages between Kamaing and Mogaung were ordered to place *kins* (*i.e.*, pickets) on the river bank, and were held responsible for their maintenance. The country was gradually being taught that disputes would be settled in accordance with custom and equity by us, and that on no account would we countenance Kachins taking the law into their own hands. Much useful work was also done during the rains. The Civil Officers on the eastern frontier were also called upon during the year to leave their legitimate work and help the China-Burma Boundary Commission, who were settling the boundary between Burma and China.

Season 1897-98. The Tingaw raids.

While the Civil Officer of Sadôn was occupied with this work, news reached him on January 15th of the Tingaw raid, the most serious raid of recent years. The origin of so much bloodshed was, as has been so often the case in these hills, a dispute about a buffalo. This was referred to the arbitration of Sadan Kawng, the well-known Chief of

the Sadan clan north of the 'Nmai *kha* and including the village groups of Graugra, Kwitu and Tingaw in administered territory. The decision of the Chief was against Shibau Li, a member of the Tingaw *duwa's* family. The latter, however, disregarded the order of Sadan Kawng, who, thereupon, fined him a gong. Towards the end of January, Shibau Li took the gong to Sadan Kawng at the latter's village, Atankawng, and presented it to him. All then went to a funeral which was being held at Para, a neighbouring village. On the third day of the funeral (6th February) Shibau Li asked Sadan Kawng for leave to return home. This was refused, whereupon Shibau Li, who was drunk, rushed at Sadan Kawng, who was lying down, and slashed him thrice with his *dah*, and then rushed from the house, wounding a woman and a man as he fled Of Shibau Li's three companions, two were seized, but were released by a slave and escaped; the third, Jaiwa Nawng, was severely wounded with *dahs* and was taken to where Sadan Kawng lay dying. Sadan Kawng died the same night and Jaiwa Nawng was beheaded, it is said, at the same instant. Meanwhile, Shibau Li had been pursued, but evaded capture for three days. When venturing down to the ferry across the 'Nmai *kha* at Aura, he was shot dead and his head sent to Atankawng. The party, consisting of about ten villagers of Para and followers of Sadan Kawng who had committed this deed of retribution, were not yet satisfied. They proceeded the same night to Tingaw, rushed Shibau Li's house at dawn, killed his wife and two children on the spot, and left for dead his brother's wife and child, but both subsequently recovered. Six men of Tingaw and one other, a Lashi, pursuing, caught up the murderers at Numkai, and obtaining assistance from that village, called upon the murderers to stop as they were going down the road to the Aura ferry across the 'Nmai *kha*. During the parley that followed, one of the murderers treacherously fired a shot which killed the Lashi abovementioned, and in the confusion that followed, the raiders made good their escape across the 'Nmai *kha*. This was on the 11th February. Information reached the Civil Officer (Mr. Duff) on the 15th at Wawchôn. The raiders being beyond the pale, pursuit was useless. The Civil Officer sent for Sadan-Tang, the brother of Sadan Kawng, who had been residing at Munghabum, in administered territory, he now being the representative of the Sadans of Atankawng and Para. But Sadan-Tang had, meanwhile joined the raiders, and, as has since transpired, had thrown in his lot with them. Mr. Duff arrived at Seniku, a village

near Tingaw and on the road to the 'Nsentaru ferry on the 21st February. He improved the defences of Tingaw and the approaches to the village, and got into communication with the people of Atankawng, whose assurances led him to believe there would be no further raiding. In the meantime Mr. George, the Sub-Commissioner of the Northern Party of the Boundary Commission, had been pressing for Mr. Duff's presence at Najang on delimitation work, and Mr. Duff had returned to Sadôn with the intention of going there. He, however, wired on the 1st March informing the Deputy Commissioner of this and stating that he had asked Sadan-Tang to meet him at Najang, but as Najang is far from the scene of the Tingaw raid and altogether out of Sadan-Tang's range, the Deputy Commissioner disapproved of Mr. Duff's arrangements, and wired to him on the 2nd March to meet Sadan-Tang at Sadôn, and inform him and the villagers concerned in the raid that reparation would be demanded for the unjustifiable attack on Tingaw and directed him (Mr. Duff) to report what form this reparation should take. On the 2nd information reached Sadôn that another raid was intended, and Mr. Duff, with his escort commanded by Lieutenant Vanderzee, made a forced march to Tingaw, 22 miles, over bad country. The information turned out to be false; no further raid was attempted then. On the 3rd Mr. Duff sent a telegram (through Sadôn) to the Deputy Commissioner that he expected to meet the Atankawng elders and Sadan-Tang at Tingaw that night, but they never came, the *nats* being unpropitious. On the 4th March orders were received from the Commissioner of the Mandalay Division directing Mr. Duff to join Mr. George. Mr. Duff accordingly left Sadôn on the 6th March to go to Najang, and this ended the first phase of the Tingaw affair. Sadan-Tang appears to have had a desire to arrange matters. On the 11th March, at Najang, Mr. Duff received his *dah*, as a token of submission. On the 3rd April in China, and on the 9th April at Sansi gorge, further messages reached Mr. Duff from Sadan-Tang asking when a meeting could take place. Mr. Duff's replies were that the dispute would, in accordance with the Deputy Commissioner's orders, be adjudicated at a meeting in the usual way, but he was obliged to postpone the meeting from time to time as he was unable to get free from delimitation work. "It is only now," writes Captain Townsend, "as I am writing this report, that I have heard of these repeated messages, or it may have been possible for me to settle terms direct with Sadan-Tang." On the 27th April, at Maiku, a village at the

northernmost limit of the Convention boundary, Mr. Duff received a fourth message from Sadan-Tang. This he believes to have been a blind, for the second raid on Tingaw must have been projected by that time.

Secor raid Ting

On the 28th April, Tingaw village was again raided: seven houses valued at Rs. 700 were burnt; property valued at Rs. 450 looted, and an old woman and two girls abducted. Sadan-Tang himself, his brother Sadan-Tu of Thagaya near Myitkyina, Sadan Kawng's son Sadan Tu, and Kumbu Sau Gam of Para, whose wife had been killed by Shibau Li, were among the leaders. The gang consisted of thirty men, all from Atankawng, Para, and adjacent villages on the north of the 'Nmai *kha*. A party of Military Police was sent from Sadôn to protect the village from anticipated further raiding, and Mr. Duff proceeded there on the 19th May when his services with the Boundary Commission were dispensed with. The latest information is that the captives are in Atankawng village. Umala, the Chief of all the Sadan clans residing at Wapya, sent a message to Mr. Duff disclaiming all responsibility for this last raid and expressing a wish to meet him. A reply was sent suggesting a meeting about the 15th June at Graugra, the headman of which place is a near relation of Umala's, but the meeting did not come off and reparation for the raids remains to be exacted.*

Seas 1898

To prevent raids of the above description, a post was built at Loingu, overlooking the 'Nmai *kha* river. This post has since been moved to Seniku. Nothing of importance took place and violent crime decreased during the year 1898-99. The Boundary Commission was still occupied in delimiting the Burma-China frontier; the whole northern section from the Taping River northwards to the extreme north limit of the Convention Boundary having been successfully demarcated by the Northern Party under Mr. E. C. S. George, C.I.E., Sub-Commissioner, thus giving the district a definite Eastern Frontier with China.

Seas 1899 The plora Colu

Owing to the incursions of armed parties of Chinese into the unadministered tracts near the 'Nmai *kha* river in 1898, and their interference in tribal disputes, it was thought expedient to settle more definitely the line of the frontier

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* This affair was settled at Mara in February 1909, by Mr. W. A. Hertz, Deputy Commissioner, Myitkyina, the headman of Atankawng and his relations paying compensation to the villagers of Tingaw and to the relatives of Shibau Li and Jaiwa Nawng.

between Burma and China, north of latitude 25° 35′ North. In December 1898 the Tsungli Yamen had agreed to the proposal of the British Minister at Peking that the watershed between the 'Nmai *kha* and Salween rivers should be the boundary provisionally between Burma and China, but, under the terms of Article IV of the Convention of 1894, it was necessary to ascertain how this watershed connected with the boundary demarcated in 1897-98. With this end in view, an exploring party was despatched from Myitkyina on the 10th December 1899, under the direction of Mr. H. F. Hertz as Political Officer, with Captain A. W. N. Taylor, Battalion Commandant, in command of the escort of seventy-five Gurkha Military Police, and accompanied by Captain Hare, R.E., Survey of India, and Captain R. Holloway, Intelligence Officer. Finding the high mountains which form the eastern watershed of the 'Nmai *kha* impracticable, the column had to march up the left bank of that river as far as latitude 26° North, cross into the valley of the Nawchang, the largest tributary of the 'Nmai *kha*, and work up this valley in a south-easterly direction towards the watershed which they had been instructed to explore. The Civil Officer maintained cordial relations with the tribes in unadministered territory, and they gave him much assistance, but, on reaching a Lashi village named Hparè (about 25° 46′ North), about eight miles to the west of the watershed, the column found its advance opposed by some 300 armed Chinese, while 200 more had taken up a position in their rear, commanding a ford across which they must retire. The situation was critical, as the slightest reverse would have been the signal for a rising of the local tribes, and these, assisted by the Chinese, could have prevented the return of the party. Mr. Hertz made every endeavour to induce the Chinese to return across the watershed whence they had come, but they refused and built eleven stockades barring the further advance of the party. These were skilfully and gallantly attacked and taken by the Gurkhas led by the four British Officers. The Chinese behaved with courage and obstinacy; hence their loss was severe, eighty dead being found on the field. The list furnished by the Chinese authorities gave the number as four officers and eighty men killed and thirty-nine wounded, of whom twenty-eight had died. Our casualties were two officers and four sepoys wounded. After this affair, it was hardly safe for the column to loiter near Chinese territory, so it retraced its steps without actually reaching the watershed. Captain

Hare and Mr. Hertz had, however, seen enough of the country and had obtained sufficient information to be able to report that there was a distinct ridge of mountains separating the waters of the 'Nmai *kha* from those of the Taping and Shweli, and connecting the demarcated boundary with the 'Nmai *kha*-Salween water-divide. The column returned to Myitkyina on the 15th March after a most trying tour. The weather had been uniformly bad and once the column was turned back and delayed by a heavy fall of snow. The country traversed was very difficult and frequently marches of two or three miles a day only could be made. The Gurkha Military Police endured these hardships with much cheerfulness and pluck, and the health of the party was good.

The story of this collision had spread rapidly and was greatly exaggerated in China, but fortunately a high Chinese official came to Têngyüeh and restored confidence.

Season 1900-0

During the open season 1900-01, there was only one event of importance, which fortunately ended peacefully.

Kansi-Walaw pum fe

This was the feud between Kansi La, the headman of the Jade Mines Tract, and Walawpum Gam, one of the chief headmen in the Hukawng valley. The following is taken from the report of Mr. Scott, Extra Assistant Commissioner:—Kansi Sao Awn, son of the *duwa* (Kansi La), married, some three years ago, the daughter of Shibongwa of Ninbyen village (Hukawng valley). When the Kaungpu pagoda festival came off the year before last, Sao Awn and his wife attended it, and on their way back she fell off her pony, for which Sao Awn struck her on the back with a gun and abused her. On arrival at Kansi village, the girl died of fever, said Kansi La, but, according to the Hukawng Kachins, her death was caused by the blow on the back. About August 1900, Kansi sent a party up to the Shadan-Lapai country, some five days' journey north of the 'Nmai *kha*, to arrange a marriage between Sao Awn and one of their women. When he found that the Hukawng people were inclined to start a blood-feud over the death of Sao Awn's first wife, he sent up another party to Walawpum and proposed to compromise the case by taking the *duwa's* young sister for Sao Awn. Unfortunately, Walawpum was aware that a wife from the Shadan-Lapais for Sao Awn was already on her way to Kansi, and he refused to give his sister unless Kansi La sent back the Shadan-Lapai woman. In addition to this feud Kansi La had another feud with 'Nding Nawng, an influential Marip Chief in the north-west of the Hukawng valley, in pursuance of which the

latter had Kansi La's brother-in-law murdered. 'Nding Nawng had publicly sworn that two more heads must fall before he could consider the debt settled. An assassin was accordingly sent to kill Kansi La, but fortunately the man got sick and Kansi, discovering the object of his visit, bought him off with a present of Rs. 500, two buffaloes, a gun and two *pasos*. As there was likely to be trouble over the matter of Sao Awn's marriage, Mr. Scott went to Kansi, and, on arrival at that place, he was informed that Kansi La intended to induce the Shadan-Lapais to give him their woman in marriage in order to set his son Sao Awn free to marry the Walawpum woman. For a week after the arrival of the Shadan-Lapai party, there were nightly interviews between Kansi and their headman about transferring their woman from the son to the father, and eventually the Shadan-Lapais agreed to do so on Kansi paying a fine of Rs. 1,000 to the assembled *Salangs* for his breach of decorum in asking for a wife for his son and then, after the marriage party had arrived, claiming her for himself. The marriage took place on January 16th, and Mr. Scott returned to Kamaing.

In April Mr. Scott again went to Kansi, as the *duwa* had informed him that the Walawpum wedding party was on its way to the jade mines, and he remained there until after the marriage ceremony, which passed off quietly.

'he 'awyin ebellion 1901-2.

The following year a rebellion broke out in Chinese territory near the North-Eastern frontier. The Deputy Commissioner writing on the subject said:—"If we had not kept our Yawyins from joining their rebellious brethren across the frontier and our Kachins from aiding them, the rising would have assumed formidable proportions, and the rich Chinese villages near the frontier would have fared badly."

"This Yawyin rising," said the Deputy Commissioner, "deserves more than a passing mention, as the last has probably not been heard of it yet. About May 1901 Yitetu, a Yawyin (the Kachin name for a tribe known to the Chinese as Lishaw, and by which name this tribe is known further south) of Puyapa, near Paknoi Prang, gave out that in a vision he had been visited by a spirit who had taught him the art of writing. He then scattered broadcast over the hills slips of paper covered with characters resembling Chinese writing, and purporting to be messages from Heaven calling on Yawyins to assemble and resist any action that might be taken against them by the Chinese. These letters were sent by our Yawyin headman to the Civil Officer at Sadôn and Sima, the emissaries having evidently been instructed to discover whether the British would join them

(the Yawyins) in a movement against the Chinese." Yitetu then got together a following, which in November numbered about 200 men. He first gave out that he was going to dig for precious metals and was afraid the Chinese would interfere, but it appears that the real cause of the movement was that the Yawyins in those parts, who had increased greatly in the last few years, were cramped for want of culturable land. Other tribes had also increased, and the Yawyins, finding no room for expansion, were longing to recover land from which they had been gradually ousted by the flow of Chinese westward at the time of and since the Panthay rebellion. The Puyapa Yawyins were driven to the hills from the rich steppes of Mongtein Pa, and it was because he had some idea of recovering land there that Yitetu had endeavoured to raise the whole of his tribe against the Chinese. In January 1902 Yitetu's following at Puyapa numbered from 400 to 500 men. He called himself 'Prince' and 'Leader,' and collected tribute and supplies. The constant passing to and fro of armed Yawyins caused unrest along the border, and the trans-Paknoi Kachins became so alarmed that they began to throw up stockades. During December the Consul at Têngyüeh was asked to warn the Sub-Prefect of the threatened rising, but no notice was taken of it. Fifty rifles equipped with transport were accordingly sent to Sima to act as a flying column in case disturbances spread to our side of the frontier. On the 13th February a quarrel and fight occurred between some local Chinese and Kachins (trans-Paknoi), and the Yawyins at once joined the latter. Chinese troops were only then marched to the locality, and moved against Yitetu's camp at Puyapa. The Yawyins fled and the camp was burnt. The trans-Paknoi Kachins, who had been to the Civil Officer to ask for advice, fortunately refrained from attacking the Chinese. This, however, was not the end of the rising. Yitetu moved further north and, again getting a following together, attacked a Chinese outpost at Chin Tang on the Kuyôn-Wawchôn road and drove out its garrison, it is rumoured, with considerable loss to the latter, after which the Yawyins, apparently under another leader, withdrew to Teintang Pa further north. The Chinese then sent a second expedition against them, of which the Deputy Commissioner received intimation by telegram from the Consul and sent the Civil Officer, Sadôn, with fifty rifles to the north-eastern corner of the administered territory to watch events. From information received by him it appears that a fight took place in which two Chinese and nine

Yawyins were killed and a number wounded. The Chinese afterwards commenced burning the villages and killing the inhabitants. Later, the Chinese troops crossed the border into the Chipwi valley in the Irrawaddy basin and burnt six Yawyin villages, subsequently returning to Chinese territory. "They have now" says the Deputy Commissioner in his report, "concentrated their forces in a stone fort from which the Chipwi valley (unadministered British territory) is easily accessible, and are said to intend crossing again to punish the Yawyins and Lashis who joined in the fighting against them."

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Another important event that took place was the meeting at Manai between Chinese and British officials, when it was agreed that the Chinese should pay the British Rs. 26,315 for all outrages committed by Chinese subjects in British territory before the 19th January 1902; post Chinese troops in the Kachin Hills at certain points named by the British Officers, in order to overawe the worst Kachin villages on the Chinese side of the frontier; abolish all illegal taxes on the main trade-route between Bhamo and Têngyüeh; open the Taping valley route to trade; and, lastly, have that portion of the route to Têngyüeh which lies in the Kangai *Sawbwa's* jurisdiction put in order at an early date.

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904-05.

Nothing of importance took place during the years 1902-03, 1903-04 and 1904-05.

eason
905-06.

During 1905-06 two serious raids in which several women and children were carried off were committed on the British Kachin villages of Lakrau and Chawngmaw, both of which are near the Chinese frontier. The raiders in both cases came from China. On representations being made to the Chinese authorities all the persons captured in both raids were returned and Rs. 1,000 was paid as an indemnity. Ex-*Myoôk* Maung Po Saw and the Thama *duwa* were pardoned during the year and allowed to return to their homes.

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post.

On the evening of the 12th March 1907, news was received that Kachins from the Sana Tract had crossed the border and fired at night into the outpost at Auchè. Fortunately, the garrison had been duly warned and were prepared. The reason assigned for the raid was revenge for the death of a Kachin named Shing Rai La at the hands of the Military Police. This individual was one of a party of

smugglers who were surprised by the Military Police and resisted arrest. One Sana Kachin was wounded in the attack on the post.

Visit to the Hukawng valley by Mr. W. A. Hertz.

The Hukawng valley was visited during March and April 1907 by Mr. W. A. Hertz, Deputy Commissioner, Myitkyina, who was accompanied by Major Whitehead of the 93rd Burma Infantry and a small escort. The object of the expedition was to return the visit of a number of the headmen of that valley who came to Myitkyina in 1905 and to learn something of the geography of the country. The party was absent from Myitkyina from the 3rd March to the 25th of April 1907. Mr. Hertz met with a very friendly reception and much useful information of a geographical and political nature respecting the valley was obtained.

Santa affairs.

There were disturbances in the Shan State of Santa in China during the year, and the young *Sawbwa* of that place and his mother took refuge in British territory.

The Hpimaw Expedition.

Owing to constant incursions by Chinese into the valley of the 'Nmai *kha* in unadministered territory, the Hpimaw Expedition under Mr. W. A. Hertz, Deputy Commissioner, consisting of Mr. T. F. G. Wilson, Assistant Civil Officer, and a force of 10 British Officers, 12 Native Officers and 482 rifles of the Myitkyina Military Police Battalion and 25 Burma Sappers and Miners under the command of Major J. L. W. ffrench-Mullen left Myitkyina on the 30th November 1910 and after visiting the Ngawchang, Chipwi and Tamu valleys and bringing them under administration returned to Myitkyina on the 30th April 1911. Owing to unfavourable weather conditions and the roughness of the country great hardships were experienced by the expedition, but there was no opposition on the part of the Chinese and the local tribesmen were very friendly. A Military Police outpost was established at Lauhkaung and a Civil Officer appointed to the charge of the new jurisdiction, the estimated area of which is over a thousand square miles.

At the same time Mr. J. T. O. Barnard, Civil Officer, was sent with an escort of 125 rifles of the Myitkyina Military Police Battalion under Captain G. Oldfield and two other British Officers to the Shan State of Hkamti Long at the headwaters of the Irrawaddy river which like the country to the east of the 'Nmai *kha* river had been visited by Chinese officials and soldiers.

CHAPTER III.

THE PEOPLE.

[Nearly the whole of this chapter has been taken bodily from the Kachin Gazetteer.]

General characteristics. Of the population of the Myitkyina district as a whole, the most striking features are its sparseness, its comparatively fast rate of increase, its dependence upon agriculture as almost the sole means of livelihood, and its illiteracy. The principal languages are Kachin or Chingpaw, which is spoken in the hills, and Shan and Burmese which prevail in the plains.

Density of population. The population of the district was returned, approximately, as 51,000 in 1891 and in 1901 as 67,399†. Its distribution in the latter year is shown in the following table:—

Township.	Area in square miles.	No. of Villages.	Population.	Population per square mile.
Myitkyina	4,500(*a*)	582	38,845(*b*)	9
Mogaung	3,490	226	18,867	5
Kamaing	2,650(*d*)	126	9,687(*c*)	4
Myitkyina District ...	*10,640(*d*)	*934	*67,399(*c*)	6†

(*a*) Includes the Sadôn, Sima, Myitkyina and Sinbo Kachin Hill Tracts.

(*b*) Estimated. Includes the estimated population of the Sadôn and Sima Hill Tracts, namely—

Sadôn	14,012
Sima	7,273

and also of the Myitkyina and Sinbo Hill Tracts, the population of which is not separately given in the Census Report.

* Does not include the New Lauhkaung Hill Tract.

† The population at the 1911 census was 85,510, and the population per square mile was 8. These figures are for the whole District.

(*c*) To bring the figures up to date 1,200 souls, the population of the tract recently added to Myitkyina from the Upper Chindwin district, must be added to these figures, making a population of 68,599 souls;* and

(*d*) Three hundred and thirty-eight square miles must be added to the total area of the district, making a total area of 10,978 square miles.*

Growth of the population.

Between the year 1887, when the Myitkyina district became a portion of the British Empire, and the year 1891, it is impossible to give an accurate statement of the rate of increase of the population, as the population at the time of the annexation is not known. The approximate increase during the decennial period 1891 and 1901 is 16,399, or over 32 per cent.

The growth of population is largely due to immigration; of emigration there is practically none. As soon as the district quieted down after the annexation, people began to come to it in small numbers, and, as time has gone on and peace has continued, so has immigration. A very large influx of cultivators is still needed in the plains in order to bring the fertile areas, now lying uncultivated, under the plough.

During each cold season a large number of Chinese visit the jade mines, but they do not remain in the district permanently and, as soon as the jade season is over, they return to their homes.

Parent tongue.

At the census of 1901 the following figures were given of the various languages spoken in the district:—

Kachin	...	...	...	37,063
Shan	...	...	...	19,009
Burmese	...	...	...	5,215
Others	...	...	...	6,112
		Total	...	67,399

It will be seen from the above figures that over 50 per cent. of the people speak Kachin, and over 26 per cent. Shan. By "others" is meant Gurkhali, Hindustani, Chinese and English.

The Kachins live in the hills; the Shans and Burmans in the plains; the Indians and Chinese who form small trading communities are found in the towns of Myitkyina, Mogaung and Kamaing and in the larger villages, while the English-speaking community which is made up of the European

* Does not include the population and area of the new Lauhkaung Hill Tract.

and Eurasian employees of Government and the servants of Messrs. Steel Brothers and Company, timber merchants, and the Burma Gold Dredging Company live, the first in the towns, the second scattered all over the district and the last in Myitkyina and along the Irrawaddy river between that town and the confluence. As has been stated already, the most numerous are the Kachins, in which category are included the following: Yawyins, Szis, Lashis and Marus, but, as they are nearly all residents of the "estimated" areas, their precise numbers are not known.

Occupations. The subject of occupations is discussed in Chapter VI, from which it will be seen that the percentage of those whose livelihood depends upon agricultural and pastoral pursuits is high.

Religions. Over 50 per cent. of the inhabitants are *nat*-worshippers or Animists, next in order coming the Buddhists, Hindus, followers of Islam and Confucius, the Christians bringing up the rear. Christianity is confined to the Europeans and Eurasians and to the American Baptist Mission and its school in Myitkyina.

The American Baptist Mission. The American Baptist Kachin Mission at Myitkyina was opened in 1893, and has from the first been under the management of the Rev. G. J. Geis. The educational work done has been encouraging. A good school-house and boys' dormitory have been built. At present the school teaches to the VIth Standard only, but hopes are entertained that in time it may be made a VIIth Standard school. The number of pupils in 1910 was fifty-three. Besides the station work, the mission has three Christian villages in and near Myitkyina and two schools in the Kachin Hills, one at Sima and the other at Kagam, a Kachin village about seven miles from Sima.

Nat-worshippers. Animism, or *nat*-worship, is confined to the Kachins, who are essentially a hill folk. The idea has obtained ground that the true or real Kachins are divided into two divisions, namely, Chingpaw and Khakus, and that there is a distinct difference between them, though both are admittedly true Kachins, and all true Kachins claim origin from the Khaku "river-source" country. From the fact that Khaku means "upper river" and Chingpaw "a man," it is clear that the term "Khaku" is applied by the Southern Kachins to the Northern Kachins, and that the difference now existing between the Northern and Southern Kachins has resulted from the intercourse the latter have had with the Shans and Chinese, from whom they have undoubtedly adopted manners, peculiarities of dress and language.

Origin.

Regarding their original location, George says : "All traditions point to the headwaters of the Irrawaddy as the ancestral *nidus* from which the divers Kachin tribes have emerged. According to widely spread belief, the principal ancestor of all Kachins was one Shippawn Ayawng, a descendant of the spirits who lived on the hill called Majoi Shingra Bum, said to be the hill from which the Irrawaddy river rises. Shippawn Ayawng had eight sons, the eldest of whom was Sana Tengsau, who had a son called Wakyet Wa to whom the Kachins more immediately trace their descent. It was in the time of Wakyet Wa that man became mortal. According to tradition, Wakyet Wa also had eight sons by his wife Makawn Kaba Machan, and that it is from the first five sons that the principal tribes of the present day may be said to be descended. The names of these sons and of the tribes that have sprung from them are given below :—

Sons' names—

(1) La Gam.
(2) La Naw or La Nawng.
(3) La La.
(4) La Tu.
(5) La Tang.

Titles—

(1) Maripwa Kumja Makam.
(2) La-an Nawng Litwawa Nunglawn.
(3) La-an-la Lapaiwa Laring.
(4) La-an-tu-wa-tu Khum.
(5) La-an-tan Maran Watang-ran.

Races sprung from them—

(1) Marips.
(2) Latawngs.
(3) Lapais.
(4) 'Nkhums.
(5) Marans."

This gives the Kachin tradition of the origin of the five parent tribes from whom all other tribes are sprung. To prevent confusion later on, hereunder are noted the descendants of the other sons of Shippawn Ayawng :—

(*a*) From the second son of Shippawn Ayawng, 'Nting, are descended the 'Ntings, a colony of whom are said to be at Sabya, between Manlin on the Uyu and the Nantein *chaungs*. They also are in force in the Hukawng valley.

(*b*) From the third son, Nang, are descended the Nangs, a few of which tribe are said to exist scattered among the Sadans on the east of the Upper Irrawaddy.

(*c*) From the fourth son, N'Jan-Maja, are descended the N'Jan-Maja tribe, said to be found on the road north from Myitkyina to Khampti and in the Kaukkwe valley at Watu. Mr. W. A. Hertz also found a good many of this tribe in the Hukawng valley.

(*d*) From the fifth son, Makawng Li-Ang, are descended the Makawng Li-Ang, a few scattered families of which tribe occur amongst the Sadans. They are also said to have a colony at Saingtaung in the Amber Mines Tract.

(*e*) From the sixth son, Karyeng, are sprung the Karyengs or Kharyengs, said to be met with in the territory of the Lapai *Sawbwa* of Thama, and at Wudi north of Moda in the Katha district.

(*f*) From the seventh son, Malang, are descended the Malang tribe said to be found along the Upper Uyu.

(*g*) From the eighth son, Pauk Khyeng, are descended the Pauk Khyengs, or Bôn Kyings or Panchaungs, said to reside north of the confluence.

The parent tribes:

As regards the five parent tribes:—

The Marips.

The *Marips* are found west of the Mali *kha* in the Hukawng valley and north of this up to the Khaku country, in the Jade Mines and Amber Mines Tracts, and also on the west of Lake Indawgyi. West of the Irrawaddy they are a powerful tribe. On the east, however, they have only a few scattered villages which range about as far south as the Namtabet *chaung*.—(*Eliott.*) There are said to be fifteen sub-tribes of this parent tribe.

The Latawngs.

The original home of the *Latawngs* is in the country between the Mali *kha* and 'Nmai *kha*, about a week's march north-north-east from the confluence. Here live their Chiefs, *Nawkhum 'Nkuntu*, and *Kaddaw*. The Latawng tribe is found wonderfully spread over the country north of the upper defile of the Irrawaddy, namely, the country from the Mali *kha* west to the Kumôn range, along both banks of the 'Nmai *kha* for some way up from the confluence and along the right bank of the Irrawaddy nearly as far south as Myitkyina. West of this to the Shwedaunggyi range of hills, to the south-west of Indawgyi lake, and finally on the Chinese frontier just below the headwaters of the Molè *chaung*.—(*Dent.*)

There are eighteen Latawng sub-tribes.

Of the sub-tribes, the Sana division, which is said to comprise twenty-two villages, has always been avowedly

hostile to us. Founded by a younger brother of the founder of the Lawkhum sub-tribe, they are to be met with to the west of the Irrawaddy and to the north of the Mogaung Thama Lapais.

The Lapais. The Lapais are probably the largest and most powerful of the Kachin tribes. They are found in the Shwedaunggyi hills to the north and north-east of Mogaung; in the tract of country between the two rivers; along the west bank of the Irrawaddy about Myitkyina and in the Ponkan hills south-east of Bhamo, the most powerful sub-tribes being the Thama Lapais.

There are in all seventeen sub-tribes, of which the following are worth noting:—

(*a*) *Thama Lapais.*—The administration of the *Sawbwa* lies in the country north of the most southerly peak of the Shwedaunggyi range, which is drained by the Tanaiku *chaung* and Namsongpe stream, flowing northward and emptying into the Chindwin.

(*b*) *The Sumpawng Lapais.*—These are *Kumlau* Kachins, *i.e.*, rebel or republican Kachins not possessing a chief, as also are the Samkha Lapais.

(*c*) *The Szi Lapais*, also known as the Ithi or Thi Lapais, are now practically recognized as a regular tribe and, as they are really Lapais, they are here classified as such. The Szis are very widely scattered and are found all along the frontier in the neighbourhood of Sadôn; near the sources of the Namtabet and Molè rivers they are very powerful, and they also hold the hills west of the Namyin river, south-west of Mogaung as far as Lake Indawgyi. They are said to have lived originally near Myitkyina. Some authorities declare that the Szis are not real Kachins. There is no doubt, however, that they are descended from the parent tribe (the Lapais) direct. On reverting to tradition we find that they are distinctly the descendants of one Ntu, the offspring of the widow of the elder of the two brothers (the original fathers of the Lapai tribe) and the younger brother (her brother-in-law) with whom she lived after the death of her husband.

The 'Nkhum. The real home of the 'Nkhum tribe seems to be the country south of Khampti and west of the Mali *kha*. They are found on the east bank of the Irrawaddy, north of Maingna, and also on both banks of the 'Nmai *kha* some way from the confluence and near the headwaters of the Namyin *chaung* which enters the Irrawaddy from the east, near the village of Waingmaw. There are a few scattered villages along the frontier. There are eight sub-tribes.

The Marans. The Marans are found all along the frontier in scattered villages, though north of the sources of the Molè *chaung* they seem to live a little to the west of the frontier line. They are also found west of Sinbo and in the Kaukkwe valley, and to the west of the Mali *kha*, north of the Shwedaungyi hills and also in the amber mines. They have even spread as far as the Shan States.

There are four sub-tribes. The only point worth mentioning concerning them is that they do not intermarry with Lapais —(*Couchman.*)

Cognate tribes. There are four cognate tribes who in dress and appearance, all but the Yawyins, resemble the Kachin. Their language, however, is quite different and their origin is uncertain, *viz.*—

(1) *The Sassans.*—Major Fenton writing about the Sassans says: "There is some doubt whether this is a distinct tribe or merely the name of a branch of the Marip tribe. * * * * * Their language is probably true Kachin, but differs somewhat in dialect from the language spoken further east. The name Sassan is also sometimes pronounced Tasan or Lasan." Lieutenant Eliott writes about them as follows:—"They do not possess any of the *nat* legends which the parent tribes possess. Consequently, they are never called in to assist when the will of the *nats* is being consulted with a view to some insight into the future being obtained." Their country lies north and west of the amber mines and in the Hukawng valley as far west as Assam.

(2) *The Marus.*—By most authorities the Marus are said not to be true Kachins. Everybody else, however, declares they are. * * * * * They are believed to be closely allied to the Burmese. They are found on the borderland of Burma and China, north-east of Myitkyina on both sides of the 'Nmai *kka* above Loingu. They are a widely distributed tribe, their offshoots extending as far away south as Theinni in the Shan States.

(3) *Lashis.*—The Lashi tribe is by popular tradition one of the latest variations of the great Kachin family, being due to hybrid connection between a Chinaman and the daughter of a Maru *Sawbwa*. They have been quoted as being a sub-tribe of Sassans, though their location on the north-eastern frontier, while the Sassans occupy the Hukawng valley west of the Irrawaddy, would appear to contradict this. They are not in any way connected with the Yawyins (Lishaws), though the latter appear to have a somewhat similar origin. Their home is in the Bhamo

district, but there are also a great many in the north-eastern parts of the Myitkyina district.

(4) *The Yawyins.*—The Yawyins are identical with the Lishaws or Lisus. They are widely distributed along the Chinese frontier and are found in large numbers on the other side of the frontier round Chinese villages. They speak a distinct language of their own, though they can talk broken Chinese. Like the Chinese they wear their hair in a queue.

Villages. There used to be a tendency to overcrowding in the villages in the plains, but since the pacification of the district, this has died out and more villages have sprung into existence, thereby doing away with much of the former self-imposed overcrowding. In fact, the tendency now is to spread out too much into small hamlets of two or three houses.

Houses. The houses of Shans, Burmans and Kachins are made of bamboo, with posts of common jungle-wood. The flooring and walling are made of split bamboo woven together, and the roof is made of dry grass (called *thekkè* by the Burmans and *shingngu* by the Kachins). The Kachin house is in the form of a long oblong, with a projecting porch at each end, that in the front being the more spacious. They are built at a height of about 2½ feet above the ground on small wooden posts. The flooring, walling and roof are the same as in a Burman house. The underneath of a Kachin house is fenced in and used as a piggery and fowl-yard. The front porch is used in the day-time for domestic operations, such as paddy-husking. The paddy is put into a heavy wooden mortar, and two women standing opposite each other pound it in alternate strokes with heavy wooden pestles grasped in the middle. At night the porch is turned into a cattle-pen. On the main post of the porch are affixed the horns of the various buffaloes and other cattle that have been slain to either appease the *nats* in cases of sickness or in honour of them in cases of marriage, etc. A Kachin house is always divided into two parts lengthwise by mat-walling standing a little over six feet high, and one-half of the house is subdivided into rooms for the house-owner and his family and domestics. The other half of the house is the guest chamber. The length of the house depends upon the number of persons residing in it, and the rank or wealth of the owner. The size of a house is gauged by the number of fire-places. There is a house at Sanka, in the Jade Mines Tract, which measures 110 yards in length. The houses, like the inhabitants, are usually very dirty.

Outside and in the near vicinity of the house a granary (*mamdum*) is built. In shape it is a miniature of a Kachin house, but is not divided up into rooms. In this the grain and pumpkins are stored. A fire-place is often to be met with in them. In such cases the granary has a double use, *i.e.*, for couples courting.

Appearance of the Kachins.

Taken generally, the Kachin is a short man, averaging about five feet four inches, while the woman averages three or four inches less. The number of types met with is bewildering. In a single village one comes across a man who, if he had only short curly hair and rounder eyes, might be taken for a Negro, while next to him is a fair-skinned youth who, if only dressed differently, might, so far as could be guessed from his features, be an inhabitant of Italy. The shades of colour run to everything from almost pure black to a light shade of brunette, though, of course, by far the most prevalent tint is a dirty brown. Anderson, speaking of the Kachins near Bhamo, distinguishes two types :—

"One with a fine outline of features recalling the womanly features of the Kacharies and Lepchas of Sikkhim. In it the oblique eye is very strongly marked, and the face is a longish, rather compressed, oval, with pointed chin, aquiline nose, and prominent molars; while the other, probably the true Chingpaw, presents a short round face, with low forehead and very prominent molars. The ugliness of the slightly oblique eyes, separated by a wide space, the broad nose, thick protruding lips, and a broad square chin, is only redeemed by a good-humoured expression. The hair and eyes are usually a dark shade of brown and the complexion a dirty buff."

"The prevailing feature amongst all the Kachins is the oblique eye and a tendency to high cheek bones, but the nose is not consistent, ranging from aquiline, as noted by Anderson, to a squat blotch on the face. Taken altogether, there can be but little doubt of the Tartar origin of the Kachins. Their traditions point to their ancestral home in a direction south of the desert of Gobi, and their movements have always been south and south-west from the north."—(*George.*)

Colonel Hannay says :—

"The personal appearance of the Kachins varies much, but they are not by any means a diminutive race; on the contrary, the Khakus are remarkably fine athletic men, hardy and capable of enduring great fatigue, and it is not uncommon to see him six-foot high."

Several recent authorities fix the average height of the Kachins at five feet six inches and speak of them as being "very dirty individuals, athletic, with a repulsive type of countenance." * * * * "They are essentially mountaineers, and are well known as being capable of enduring great fatigue."

In the plains the usual dress of the Shans and Burmans is a cotton or silk *longyi*, a white cotton jacket and a silk headdress. During the cold weather the only change of dress is the wearing of two jackets instead of one. In the towns one sometimes sees socks or stockings and mufflers. The Kachins do not alter their dress for the cold season. George, distinguishing between the Northern and Southern Kachins as Khakus and Chingpaws, respectively, says:— Dress.

"Generally speaking the Khakus wear a narrow *gaungbaung* round their heads, but not concealing completely the topknot of hair, a coat with long sleeves, generally dyed with indigo and without embroidery, and a striped oblong piece of cloth just about the size of an ordinary bath towel, which they pass round the waist and secure in front by a twist. They sometimes gird themselves with a narrow cane belt, to which are strung a double row of cowries. They also wear two or three thin black cane rings just below the knee. The original dress of the Khakus is a small rather tight coat, a small waist-cloth and a very narrow puggree, wound once, or at the most twice, round the head and tied in a knot over the forehead, the colours being either a narrow plaid of red, yellow, dark blue or black; the 'bag,' inseparable adjunct even amongst the most Southern Kachins, being of the same material and slung over the shoulder by a rope of twisted silk.

"The Khaku women are said to wear a white or party-coloured narrow *gaungbaung* worn as an ordinary Burman wears his. They also wear an undergarment, like a jersey, with short sleeves (at times they wear but this alone), and over that they wear a coat open down the middle in front reaching below the waist, with long sleeves, having the cuffs ornamented with cowries, etc. They wear the cowrie girdle noted above, and as a skirt an oblong piece of cloth, a bit longer than the men's, with a narrow fringe of embroidery at the ends, which they secure with a twist so that the opening is towards the left side. They wear no cane rings whatever."

"Amongst the Chingpaws, on the other hand, the women wear an enormous tall headdress of folded dark blue cloth, reminding one of the tall hats of the Parsis, and also short

jackets, barely reaching the waist, and entirely sleeveless or very nearly so, as well as the kind of jacket noted above; they wear loose girdles of many folds of thin cane, as also a few rings below the knees like the men, while their skirts are always worn so as to have the opening on the right. Through the lobes of the ears they thrust long tubes of silver (*lakan*) with shreds of red cloth run down the centre, while from the upper portion of the ear descend *litsuns* or lappets of embroidered cloth with small tassels of beads.

"Generally, old women wear round their necks numerous necklaces of small beads called *kagyi*. Men, too, frequently wear the same, whilst among all the tribes the torque of silver (*kumrit*) seems universal. The *kumrit* and *lakan* are the two characteristics of the Southern Kachin woman, the men in lieu of the *lakan* inserting rolls of paper, used cartridges, ends of cheroots, or rolls of red cloth.

Diet. "The Kachins will eat anything, not being troubled by caste prejudices. Rice is their staple food, but it is largely supplemented with any kind of animal food, also leaves and pumpkins. Snakes, monkeys, wild-cats and tigers are not eaten. Dogs are eaten by the Marus, who are consequently looked down upon. All birds, except crows and hawks, are fair game for the pot, while no fish are considered unclean, not even eels which one would think would be regarded in the same light as snakes. Porcupines' flesh and honey are forbidden to pregnant women, for fear of miscarriage. Pigs and domestic animals are rarely killed solely for food, it being usual to offer them in sacrifice and then eat them; fowls and wild animals are killed simply for the pot. Unless hard set, the Kachin will not, unlike the Burman, eat cattle found dead or that have died a natural death. Blood is not drunk, though the flesh before the blood has been drained off is cooked and eaten. Beyond the notion that eating a tiger's heart subjects a man to uncontrolable fits of sudden fury, there seems to be no superstition in connection with the effect of food."—(*George.*) "They drink a good deal of rice-beer (*sharu*) and spirits made from rice called *lauku*, every possible occasion being made an excuse for the production of the beer pots, and their festivities usually end in drunkenness, disorder, and frequently in a fight.

Cannibalism. Cannibalism is unknown to the Kachins proper.

Opium-smoking. "The Kachins are great opium-smokers; men, women, children alike all indulge. Children are allowed to begin as early as they please."

Children have none, unless rolling about in the dust in the village paths or near their own houses can be called an amusement. The girls' amusements commence after the evening meal, when the day's work is done. They often assemble in a granary and sing awaiting the arrival of the young men of the village or from neighbouring villages who generally come playing flutes. Someone starts a song and the girls join in the chorus. These concerts at times continue all night, sometimes they are broken up as couples gradually pair and move to other and more convenient spots. The chief amusement of the men is to gamble (*shawn taw*). This is a game played with four cowries placed inside the cover of a betel box, then shaken and suddenly turned over on to a mat or rug as soon as all have staked their money; the cover is slowly moved round and then carefully raised. If three cowries turn up with the smooth side up and the fourth one showing the slit, then those who have backed black win, also if the cowries turn up showing three slits and one with the rounded surface black again wins. If all four turn up with the smooth surface up, white wins, and also if the four turn up the reverse way. **Amusements.**

The chief Kachin characteristics, like those of the Chins, and doubtless also of all uncivilized hill tribes, are slowness of speech, seriousness of manner, respect for birth and pride of pedigree, the duty of revenge, superstitiousness, treachery, love of drink, hospitality, avarice, distrust, impatience of control and dirt. The Kachin is not a cleanly person, male or female they have an aversion to water as applied to their persons, and have absolutely no regard for sanitary arrangements, and but for that useful scavenger the pig, of which there are a goodly number in every village, the proximity of every Kachin house would be little better than a dung-heap. Alaga says:—"They are not cleanly, but eat and live like pigs; they use leaves as plates; they have no cups or knives or spoons. They have nothing in their houses. Their cooking pot is either a large iron vessel bought from China or else of stone. Sometimes they boil their food in bamboos and they use these solely for water," and he might well have added liquor. **Habits and customs.**

"The Kachins are essentially a superstitious people. They worship *nats*, or spirits, of whom the numbers are endless, since any one can become a *nat* after death. The original *nat*, according to George, was one Chinum Wé Shun, who existed long before the world's formation and before the other *nats* came into existence. Subsequently, **Religion**

Chinum Wé Shun, now known as the *nat* of the earth created the great *nats*. These are :—

(1) Chitung—The forest *nat*, a particularly vicious one.
(2) Mu—The *nat* of the heavens.
(3) Sinlap } These live in the sky and generally
(4) Ponphyoi } interest themselves in mortal affairs.

Sinlap is said to give wisdom to his worshippers.

(5) 'Mbôn—The *nat* of the wind.
(6) Wawn or Khying Wawn, according to Anderson, the patron of agriculture.

Lieutenant Pottinger, however, says, "Wawn is the river *nat*." Chiton Pang is the *nat* of the fields.

"The last two *nats*, Nos. (5) and (6), are only worshipped by the Chiefs and only when the festival *manau-manau* is held.

(7) Jan—The *nat* of the sun. } Both beneficent.
(8) Shita—The *nat* of the moon }

"After the formation of the bigger *nats*, the story runs that Wé Shun made a pumpkin and then collected other *nats*, who each added a little, Chitung giving legs, Mu eyes, and so on, thus the first man-like being known as Ningkwawnwa, or Shingrawa, came into existence. Shingrawa was essentially divine, and from him descended Shippawn Ayawng, previously mentioned as the primal ancestor of the Kachin race. At the time of Shingrawa springing into existence, the earth was in a parlous state: the water was undrinkable, the ground unworkable, and every tree and shrub covered with thorns. For some unknown reason the waters began to rise and cover the land and submerge everything, and after this had happened, Shingrawa created the present earth and plants out of the remains of the old earth. Thereafter the lesser *nats* began to spring into existence, until now, as Anderson puts it, 'every hill, forest and stream has its own *nat* of greater or lesser power; every accident or illness is the work of some malignant or vindictive one of these viewless ministers.'

The following is taken from an article by the Revd. G. J. Geis in Mr. Hertz's Manual of the Chingpaw Language :—"The Kachins, in common with all hill tribes of Burma, are worshippers of spirits or *nats*, with perhaps this difference, that they have the largest number. According to their tradition, as handed down in the Jaiwa *ga* or language of folklore, the things visible and invisible evolved from mist or vapour through successive stages,

until the first beings or big spirits, called Sik Sawp and Hkrip Hkrawp, came into existence. Sik Sawp, the female, represented heaven and Hkrip Hkrawp, the male, represented earth; these two gave birth to Janun and Woishun, who in their turn gave birth to all things in heaven and on earth. Janun, the earth, was the wife of Woishun, the heaven. After they had created all things they made a being called 'Ngawnwa Magam, who was half-spirit and half-man, and he with his big hammer gave shape and beauty to the earth and made it habitable for human beings. His home was in the high mountain called Majoi Shingrabum, whence he dispensed his blessing upon mankind. On different occasions, so the story runs, he called the various tribes of men to give them knowledge or books, silver and gold, and at last the *nats*. As the Kachins on their first journey home lost the book of parchment containing the instructions of 'Ngawnwa Magam, they did not know, as did the other tribes, why they were being called, and so came only with *dahs* and their small bags. Shans, Burmans, and Chinese came with large baskets prepared to carry away the silver and gold.

"When they were called some time later, they came with large baskets, *shingnoi*, thinking gold and silver would be distributed, as on the former occasion; but in this they were deceived, for that was the time for the distribution of the *nats*. As Shans, Burmans and Chinese carried only small bags, they could not take away many, but Kachins had their baskets filled and carried them home, where they have been offering to them since that time." **Origin of *nats*.**

"These *nats* are divided into two classes, namely, *Household nats* or deceased members of a family, and the *Upper or great nats*. All important actions on the part of the family such as the disposal of valuable property or heirlooms and marriages must first be referred to them. At births and before undertaking a long journey their aid and protection is invoked. These ancestors may also return from their grave or the land of the dead and annoy the living, at which time they must be appeased. **Chief *nats*.**

The Upper or great *nats* which all Kachins have in common and to whom all Kachins make offerings throughout the hills are these—"(1) Mu, the *nat* of the heaven; (2) Ga, the *nat* of the earth; (3) 'Mbung, or 'Mbôngi, the *nat* of the wind; (4) Bum, the *nat* of the hills; (5) Sinlap; (6) Tsahka; (7) Bunghpoi; (8) Jinwa or Tingwa; (9) Madai; (10) Jan, the *nat* of the sun; (11) Shata, the *nat* of the moon; (12) Sawn; (13) Jahtung. The first eleven

of these *nats* are the dispensers of all kinds of blessings to mankind and only occasionally injure man; offerings are therefore made to them more as an inducement to bless man, while Sawn and Jahtung are malignant *nats* and must be appeased.

The religious officers.

"The different officers who at one time or another take part in such worship are:—

(1) Ningwawt Wa.	(4) Hpun Lum Wa.
(2) Dumsa Wa.	(5) Hkingjawng Wa.
(3) Myihtoi Wa.	(6) Jaiwa.

"(1) *The Ningwawt Wa's* duty is to divine whether in any given case the *nats* demand an offering or not. He can consult the *nats* in five different ways:—

"*First* and originally, with a small stone having a natural hole at one end. A string is tied to it and then it is allowed to swing, the direction of its swinging determining the *nat* to whom offering is to be made as well as the offering. This method is now seldom in vogue, the one in more common use is—

"*Secondly, jaba* or *chaba lap*. It is a long leaf whose veins do not interlace, so that it can be torn into long thin shreds; these are then twisted together and the ends tied at random. While doing this the Ningwawt Wa speaks to the leaf, and asks it to indicate what *nat* must be appeased, or in case that is determined, what offering is to be made; this is done by untwisting the strings and seeing what strings are tied together and the kind of knot tied.

"*Thirdly*, the bamboo termed *saman*. This bamboo is cut and stored away, when quite young, and can be found in every Kachin house ready for use. It is held over embers of fire until it bursts, when the splinters, or hairy fibres, are examined to determine the desire of the *nats* or forecast the future of the question in hand.

"*Fourthly*, a piece of ginger is taken and cut into slices, then wrapped up in a leaf. The Ningwawt Wa then talks to it and blows upon it, after which he holds it up to his ears and finally opens the parcel and reads its contents.

"*Fifthly*, an egg is rolled up in a leaf and blown into; it is then held up to the ears, after which the egg is taken out of the leaf and placed upon the palm of the hand. The question in hand is determined by the egg standing on end on the palm of its own accord. These last two methods are but seldom resorted to, and are therefore not in common use. The two most important methods and those recognized by all Kachins are that by leaf and bamboo.

The entrails of cattle and pigs, as well as the bones of the wings and legs and heads of fowls are examined, not for the purpose of forecasting the future, but rather to determine whether the offering made is acceptable to the *nat*.

"(2) *The Dumsa Wa*, or priest, is a man who has learned the *Dumsa ga*, or language used in addressing the *nats*. The language is a kind of poetical parallelism in which the *nats* are invoked to accept the offering made and restore health and blessings. His rank as a priest is determined by the progress he has made in committing to memory the various parts used in addressing the *nats* when offering eggs, dried fish, fowls, pigs or buffaloes. Ordinarily he dresses as other Kachins do, but when addressing Mu *nat* or the Madai *nat* he wears a long gown and a hat decorated with feathers of birds and boar's tusks.

"(3) *The Hpunlum Wa's* duties are to spear buffaloes and cows when they are offered to Mu, Bunghpoi, Sinlap 'Mbung and Tsalcha *nats*; other offerings any one may kill without offending the *nats*. Hpunlum Wa also has to arrange the pots and kettles and see that the water is kept boiling at *nat* feasts.

"(4) *Hkingjawng Wa* divides the sacrifice and arranges the different parts which are placed upon the altar, puts aside the meat, which only elders are permitted to eat (*mang*), as well as the parts of the animal that go to the family and to the officers who have taken part in the sacrifice.

"(5) *The Myihtoi Wa*, literally one who has his eyes enlightened, or seer, is a man who is supposed to stand in close relationship to the world of spirits; when consulted, his body becomes for the time the medium through which the spirit makes known its desire to man. He is consulted only in cases of great importance, such as making war, or a raid, or when trying to find out whether a certain person is a witch or not.

"(6) *The Jaiwa*, or story-teller, is a man who has learned the folklore which is handed down from generation to generation in poetical parallelism. These stories are usually repeated at marriage feasts or at big *nat* feasts called *manau*. A *Jaiwa* need not necessarily be a *Dumsa*, for a man may learn either the *Jaiwa* or *Dumsa* language without knowing the other, but they usually learn both. One rarely meets a man who knows all of the *Dumsa* and *Jaiwa* languages; one who does is looked upon as a great man. These various officers do not constitute any exclusive class among their people, nor are they distinguished by

any peculiar dress, nor is entrance to any office determined by heredity. They are open to all who are willing to learn the various parts used in calling upon the *nats*.

"*Time of offering.*—Offerings are made to the various *nats* whenever the occasion demands, as in time of sickness, when undertaking a journey, planning a raid, before clearing the jungle for the new paddy-fields, after the harvest, at births, and marriages, deaths, before taking down a house, and at house-warming. Should some time have elapsed since the last offering to the household *nats* and no illness have entered the house during that time, a small offering is made to them to remind them that they have not been forgotten.

"*The offerings.*—The offerings at different times consist of water, liquor, rice, vegetables, dried-fish, eggs, fowls, pigs, cows and buffaloes; a small part of the sacrificed animal is placed upon the altar while the remainder is eaten by the people; dogs are offered to Sawn and Jahtung; in case offerings are made for insane persons his clothing are taken and tied on a goat and then hooks turning in different directions are fastened to the goat's back and it is driven out into dense jungle, whence it cannot return, as an offering to Jahtung. Its return to the village is looked upon as an evil omen. Sometimes articles of clothing are placed upon the altar, but are removed again after the feast. Offerings to the Ga, or earth *nat*, are not eaten, but cooked and the whole animal is buried in some place and carefully protected, so that no one may pass over it. It sometimes happens that the *nats* make greater demand than the person interested is able to comply with; in that case a small parcel is tied to a bamboo hoop and tied over the family altar as a promissory note which he will redeem, whenever he is able to do so.

e place offer- .

"The village community usually makes semi-annual offerings at the entrance of the village, called *numshang*. Here new altars are erected of bamboo for each new offering. These sacrifices are made before sowing and after the harvest. Should any great calamity visit the village in the meantime, such as contagious disease, failure of crops, great storms, numerous fires, cattle-disease, or war, a special offering is made at the *numshang*. Personal offerings to the family *nats* are made in less important cases at the family altar, which stands at the farther end in the left corner of every Kachin house; in case of serious illness or matters of great importance when some of the greater *nats* must be appeased, new altars are erected in front of the house.

Kachins, however, are not limited to these places, but can at any time of need erect an altar and make an offering to the *nats* anywhere. The Kachins, like the old Greeks, do not forget the *nats* when drinking liquor, but usually pour out a small quantity upon the ground for the household *nats* who are supposed to hover about them.

The abode the d

"Kachins, not influenced by Shans or Chinese, make no distinction between good and bad men dying a natural death, all alike are sent by the priest to the ancestral home in the north. They return by the same road the parents came down. At the first large stream the dead are believed to wash themselves free from all impurities, and the spirit passes cleansed from filth and defilement into the realm of bliss and freedom from all illness and poverty. Those who have died unnatural deaths, such as are shot, killed by wild animals, drowned, since they are supposed to be under the curse of the *nats*, are sent to Sabawt Kanu and Sahpangedu, evil spirits who dwell in the jungle among wild animals. Women dying in child-birth are sent to the parents of Sawn and Jahtung, called Tingun and Kai Kawng, both of whom dwell in a similar place to Sabawt Kanu and Sahpangedu.

"These notes on Kachin religion may be brought to a fitting close with a brief remark to one more spirit. Above and beyond all *nats* to whom Kachins offer sacrifices at one time or another, they recognize the existence of one great spirit called Karai Kasang. Altars in his honour are not found in Kachin villages or houses; no priest has been able to divine what offerings are to be made to it, but in time of great danger *nats* and their offerings are forgotten and their cry goes out to Karai Kasang for help and succour."

The Kachins as a race have no idea of heaven or hell or purgatory, though Anderson states that the Karengs, a sub-tribe of the Lapais, state that *Tsoiah* is Heaven and *Marai* is Hell. Then again, according to George, a Szi gave him a most elaborate and thrilling idea of purgatory, *Meunga-raita* being Hell, *Meungliban* Heaven, and *Suka* Purgatory. Outside these two cases there is nothing on record substantiating the above stories.

The *tumsa* or *dumsa* is generally resorted to when it is a question of sacrifice or propitiation, the *mihtwe* (*myihtoi*) when a question of purely human interest (such as the proper time to attack a neighbouring tribe) is being debated. The method of consulting the will of the *nats* through the medium of a *mihtwe* could not be better explained than by quoting Anderson. It took place while Colonel Sladen was bargaining for mules to transport his party across

the hills to Momein, and the *Duwas* who were to provide them first wished to consult a *mihtwe* and propitiate the *nats* :—

"The *mihtway* now entered and seated himself on a stool in one corner, which had been freshly sprinkled with water, he then blew through a small tube and, throwing it from him with a deep groan, at once fell into an extraordinary state of tremor. Every limb quivered and his feet beat a litteral devil's tatoo on the bamboo flooring. He groaned as if in pain, tore his hair, passed his hands with maniacal gestures over his head and face, then broke into a short, wild chant, interrupted with sighs and groans, his features appearing distorted with madness or rage, while the tones of his voice changed to an expression of anger or fury. During this extraordinary scene, which realized all that one had read of demoniacal possession, the *Duwa* and his *pawmaings* occasionally addressed him in low tones as if soothing him or deprecating the anger of the dominant spirit; and at last the *Duwa* informed Sladen that the *nats* must be appeased with an offering. Fifteen rupees and some cloth were produced, the silver on a bamboo sprinkled with water and the cloth on a platter of plantain leaves, were humbly laid at the diviner's feet, but with one convulsive jerk of the legs rupees and cloth were instantly kicked away and the medium, by increased convulsions and groans, intimated the dissatisfaction of the *nats* with the offering. The *Duwa* in vain supplicated for its acceptance, and then signified to Sladen that more rupees were required, and the *nats* mentioned sixty as the propitiatory sum. Sladen tendered five more with an assurance that no more could be given. The amended offering was again but more quietly pushed away. After another quarter of an hour, during which the convulsions and groans gradually grew less violent, a dried leaf rolled into a cone and filled with rice was handed over to the *mihtway*. He raised it to his forehead several times and then threw it on the floor. A *dah* which had been carefully washed was next handed over to him and treated in the same way, and after a few gentle sighs he rose from his seat and, laughing, signed to us to look at his legs and arms which were very tired. The oracle was in our favour and predictions of all manner of successes were interpreted to us as the utterances of the inspired diviner. It must not be supposed that this was a solemn farce enacted to conjure rupees out of European pockets; the Kachins never undertake any business or journey without consulting the will of the *nats* as revealed by a *mithway*

under the influence of temporary frenzy or, as they deem it, possession. The *mihtway* in ordinary life is nothing; the medium on whose word hung the possibility of our advance was a cooly who carried one of our boxes on the march, but he was a duly qualified *mihtway* belonging to Ponsi village. When a youth shows signs of what a spiritualist would call *rapport*, or connection with the spirit-world, he has to undergo a sufficiently trying ordeal to test the reality of his powers. A ladder is prepared, the steps of which consist of sword blades with the sharp edges turned upwards, and this is reared against a platform thickly set with sharp spikes. The bare-foot novice ascends this perilous path to fame and seats himself on the spikes without any apparent inconvenience ; he then descends by the same ladder and, if after having been carefully examined he is pronounced free from any trace of injury, he is thenceforward accepted as a true diviner."

If a— Omens.

(1) snake (*lapu*)
(2) porcupine (*tumsi*)
(3) wild-cat (*khan*)

crosses one's path, the journey is about to be unfortunate. On the other hand, if a—

(1) deer (*shannga*)
(2) hedgehog (*tu*)
(3) rhinoceros (*dumpau*)

crosses one's path, the portents are good. No omens are derived from the flight of birds.

The most prevalent disease is "goitre," which affects the women far more than the men. It is said to be due to the salt. The Kachins say that many years ago when they got their supply from China there was no goitre. Since then their supply has come from Burma, and with it goitre. In cases of mild forms of sickness which are not accompanied by much suffering, ordinary herbal remedies are adopted. In cases, however, of serious illness, the *tumsa* is called in to find out the particular spirit who is the cause of illness and to appease him with eggs, spirits, fish or the sacrifice of a buffalo, fowl or pig according to the state of the case.—(*George.*) Disea[ses].

It does not appear necessary that the burial and funeral ceremonies should at all be consecutive in point of time. For example, should a man die at a distance from his village ; should it be impossible to collect all his friends and relations Deat[h].

in time ; or, again, should the family finances be too low at the time to provide a sufficiently magnificent wake, it is quite permissible for the body to be buried, and, when any of the above conditions are complied with, to have the funeral ceremonies. Any ordinary man can be buried lying in any direction. In the case of chiefs or influential men, when it has been decided to postpone the funeral ceremonies, it is common for the coffin to be kept sometimes for months supported above ground on posts, having a bamboo let into the lower portion connecting it with the earth, to permit of the escape of the results of decomposition. This practice is also in vogue in Shan-Burman villages. At the actual funeral ceremony (*mang makoi*) all friends are invited and a *tumsa* is called in, who, after consulting the spirit of the departed by divination, decides what sacrifice—that of a buffalo, bullock, pig, etc.—he would most prefer. This is killed and eaten, a portion being presented to the spirit of the deceased at his shrine (*manggyang*), the spot being usually at the back of the house where the household spirits are worshipped and where, pending the completion of the funeral, the deceased's *dah*, bag, etc., are hung up. Thereafter, so long as the resources hold out, feasting and drinking continue, the monotony being varied by death-dances. On the final day, the coffin already having been buried, the *lup*, or cone-shaped thatch-cover seen all over the hills, is erected over the grave and the trench round the same is finished, the *karoi*, or bamboo circle, having been destroyed in the morning. That same evening the *tumsa* addresses the spirit of the deceased (*Mang shippawt ai*), asking it to go away to where its ancestors are and never come back.

The shrine in the house (*manggyang*) is then destroyed and guns are fired off, a party of friends going out to visit the burial-place, firing and drinking as they go. If the deceased is a man, they make six halts. On arrival at the *lup*, they hang up the articles of deceased's dress and his *dah*, etc., which have been taken off the *manggyang* and fire a fusillade. On return, they place little heaps of rice-flour here and there, which are inspected the following morning. If in a disturbed state the omen is bad. The final death-dance having taken place, the company disperses. Six days afterwards, in the case of a man, seven in the case of a woman, the spirit of the deceased is supposed to return for a final look round. Some game, generally fish, is captured, and that with *chiru* (rice-beer) is given to the spirit, who is asked to leave and not return, and become a *nat*. Neighbours come in and a general drinking bout ends

the proceedings. There is no mourning garb among Kachins, nor do relations have to observe any special rules after death, like the Shans and Burmans.

Cremation.

Cremation is only used in the following cases :—

(1) Of lunatics—Mana ;
(2) Of persons dying a violent death—Sawa ; and
(3) Of women dying in child-birth—'Ntang.

These are burnt. In the last case the ashes and bones are simply raked together, and covered with a little earth and a *lup* erected over them.

Ordeals.

Both accuser and accused have to stake something, the magnitude of which depends on the gravity of the alleged offence. The stakes are held by a referee, who wraps some rice in a leaf and boils it. If the rice boils regularly and becomes soft all through, the accused is declared innocent and takes the stakes, if not, the accuser wins. (*George.*)

Ordeals, if not totally extinct, are almost so.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

In the Hills.

The only crops the Kachins grow to any extent are paddy and maize. Other crops are sessamum, cotton, pumpkins, tobacco and opium. Near their houses they frequently have small gardens, in which they plant garlic, peas, beans, mustard and tomatoes. A little indigo for colouring their home-made clothes is also grown, and sometimes *lajut*, from which a red dye is extracted, and tea (*palap*).

Taungya or hill clearing.

The most common and universal form of cultivation is *taungya*, or hill-clearing. It is a wasteful process, large areas being entirely denuded of valuable timber, and the officers of the Forest Department are consequently anxious to have it stopped. The method employed is to select a virgin site or a site that has not been worked for eight or ten years (the period varying as the soil is fair or poor) on a hillside and to fell the jungle on it in February and March. Very often the Kachin becomes casual, especially after a succession of good harvests, and delays the felling, the consequence being that the felled timber has not had time to become sufficiently dry for burning before the rains

commence and then the crops are poor. After it is cut the timber is left on the ground until it is thoroughly dry and is then set fire to in the month of *Wut Ta* (April), after which the surface of the earth is broken up by hand with a small hoe (*shangkawp*) and the ashes of the burnt trees and jungle mixed with it. The sowing commences in *Chit-tum Ta* (roughly May) after the first few showers of rain have fallen. The sowing is of the roughest description. Men and women with pointed sticks make small holes in the ground with the right hand and from a bag slung over the shoulder throw into them a few seeds, which they cover up with earth. They work quickly. Previous to the sowing of the seed, a hut is built in the *taungya* on some spot where the greater portion of it can be surveyed, and people live in the hut until such time as the crop is reaped in December. They live there in order to frighten away birds, monkeys, pigs, deer of all kinds and bear which issue from the neighbouring jungle and levy toll on the crops. As soon as the paddy—for paddy is always the chief crop—is about a foot high, weeding takes place, and this is repeated once or twice before the crop is ripe. The reaping season begins in *Kala Ta* (October) and ends in *Maga Ta* (December). As soon as the crop is reaped, the village cattle are allowed to eat the straw. As a general rule it may be laid down that the same area cannot be cultivated two years running.

Opium cultivation.

The opium plant is usually cultivated in enclosures near houses. When the poppy heads are ripe they are scored with a *dah* and the exuding juice is wiped off on a cloth which, like everything else the Kachin possesses, is very dirty. The cloth is then dried and rolled up. When required for use, a Kachin produces a piece of this opium-besmeared rag and proceeds to boil it in a little water, repeating the process until no trace of the opium is left in the rag. Chinese opium is looked upon as superior to the locally produced article, and it is imported across the frontier in large quantities by the hill tribes.

Valley cultivation.

In the valleys and depressions between some of the hills also paddy is grown by the Kachins. The land is tilled by buffaloes with a wooden plough, and the manner of cultivation is the same as that practised by the Shans, which is described further on. These valleys are generally traversed by a stream and, to irrigate the paddy-crop, the Kachins dam up the stream and make little channels to convey the water to the fields.

It will be as well to mention here the ceremonies that are observed by Kachins in connection with agriculture.

Nat ceremonies in connection with *taungya* cultivation.

(1) Each year before sowing-time, the *nat* of the earth, Ka *nat* (who is the same as the original *nat*, Chinun Wè Shun), is worshipped by the headman on behalf of the whole village. The sacrifices take place at the *numshang*, or general prayer-place outside the village, in which a collection of bamboo shrines are usually found. Only the headman, the *tumsa* and the *hkingjawng* (butcher) may be present at the time of the sacrifices, which usually takes place towards the evening, the villagers during the earlier part of the day having worshipped the collective *nats* at the *numshang*. After this ceremony no work may be done for four days. When these ceremonial holidays are over, the *tumsa* discovers by divination which particular house of the village should start sowing first, in order that the crop may be a good one. The members of this household then sow their fields and a general feast is held, and eggs, spirit, etc., are offered to the *nats* in order to avert all damage from the crops. Two days of further ceremonial idleness then follow, and thereafter sowing can be commenced by the whole village.

Holidays.

There are six recognised holidays a year when no one is supposed to do any work :—

First.—Two days after the *duwa's taungya* hut is built. (It is customary, owing to the vast distances of the hill-clearings from the villages, to erect little huts in the *taungyas*.) On this occasion, the Ka *nat* is worshipped by the *duwa*.

Second.—Two days at the time of the first setting fire to the jungle-clearings.

Third.—Four days at the time of the great Ka *nat* worship, as noted above.

Fourth.—Two days after the first sowing of the paddy as noted above.

Fifth.—Four days when the crop is ripening, at the time of the worship by the village of the whole pantheon of *nats*. Every house presents a distinct offering at the *numshang*. This ceremony is termed *Chikkawn kwan ai*. The ripening crop is commended to the care of the *nats* in a body and all danger is thereby averted.

Sixth.—Two days after the reaping of the chief's *taungya*, which is done for him by the whole village.

In the case of a blight, etc., a *tumsa* is called in, and by divination proceeds to discover whether some *nat* is at the bottom of it or not. If the curse is declared to be due to

other than *nat* influence, nothing is done, otherwise the appropriate *nat* is searched for and appeased.

No reaping whatever may take place till the first fruits of the crop sown by the first house (*see* above) have been gathered and offered to the house *nats* of that particular household. This is usually done before the crop is actually fully ripe, so that the reaping of other crops may not be delayed.—(*George.*)

Among the Szis, a different custom prevails; after the paddy has been dried and placed in a heap for threshing all the friends of the household are invited to the threshing-floor, and food and drink is brought out. The heap of paddy is divided and one-half spread out for threshing, while the other is left heaped up. On this latter heap, food and spirits are placed, and one of the elders present, addressing the father and mother of the paddy-plant, asks for plenteous harvests in the future, and begs that the seed may bear manifold. Thereafter the whole party eat, drink and make merry. This is the only time the father and mother of paddy are invoked. They are not regarded as *nats* proper.

Cotton and opium.

Cotton is grown in small patches near villages. The ground is carefully prepared, all stones and weeds being removed. The seed is then scattered over the surface and driven into the ground by the first heavy shower of rain. The surplus cotton crop forms the principal commodity exported to China in exchange for various necessaries and luxuries. A little opium is also grown for home consumption.

Cultivation in the Plains.

As in the hills, the chief cultivation in the plains is paddy. The area under this crop has been increasing year by year. In 1900 the total area cropped was 5,464 acres, while in 1909 it is over 20,830, that is, the area under cultivation has quadrupled in nine years. But these figures are only approximate, as the district has never been surveyed cadastrally.

Other crops.

In 1909 the crops grown in the district besides rice were:—

(1) Dyes
(2) Gram
(3) Tea
(4) Tobacco
(5) Potatoes

and there were some 55 acres of land under garden and orchard produce and 800 acres had been taken up for India-rubber.

Sugarcane.

Sugarcane is grown by natives of India in small quantities in their gardens, and there are also a few acres under sessamum, mustard, what cotton and indigo, all of which, except

tobacco, are grown for home use only. Tobacco is grown on the islands in the Irrawaddy and on the alluvial formations adhering to its banks. It is exported to Bhamo. This crop is liable to total destruction from sudden abnormal rises of the Irrawaddy in April and May. Havanna and Virginia tobacco have been grown successfully in the Sinbo *kayaing*.

Lèbôk cultivation. *Lèbôk* cultivation is practised entirely in the plains near the villages of Katkyo, Talawgyi, Kaungpu and Hokat, and in the Sinbo *kayaing*. The *kaing* grass and scrub jungle is cut and ploughed into the ground and then burnt, the soil also being partially burnt in the process. The ground is thoroughly ploughed again and levelled, and the paddy seed is then sown broadcast.

Lowland paddy cultivation. Ordinary lowland paddy fields are called *yélè*, and the method of cultivation is similar to that practised elsewhere in Burma. The soil is first thoroughly ploughed and then harrowed. A small plot of ground is now chosen for a nursery. The seed to be planted is washed and soaked in water until it is thoroughly wet. It is then kept in a dry place for a day or two until the grain shows signs of germinating, when it is sown broadcast in the nursery. The land into which the plants from the nursery are to be transplanted is now carefully prepared, and water from the canal, if there is one, is let into it. The seed, after being in the nursery for about forty-five days, is ready for transplanting. The seedlings are transplanted in lines at intervals of six or eight inches and at the same distance from each other, in order to prevent overcrowding. After the seedlings have been transplanted care has to be taken to maintain a depth of about three or four inches of water in the field until the grain has formed and is beginning to ripen, when the water is run off. During the abovementioned period, the land has to be carefully weeded, and in the later stages the crop has to be both weeded and watched. The great bulk of the crop is reaped in December, the earlier varieties (*kauksaw*) being gathered in October and November.

Agricultural implements. The agricultural implements are the same as those used in other parts of Burma. They consist of the plough (*htè*) and harrow (*htun*).

Seasons of sowing and reaping. For *yélè* cultivation, the paddy is usually sown in *Nayôn* or *Wazo* (July) and in *taungyas* in *Tabaung* or *Tagu* (April). Tobacco, sessamum and poppy are sown in *Tazaungmôn* and *Natdaw* (November). The usual time for transplanting lowland paddy is in *Wazo* and *Wagaung*, (about August), and for reaping it *Pyatho* (December),

kauksaw or early paddy being reaped in *Thadingyut* or *Tazaungmôn* (October). Tobacco and poppy are gathered in *Tagu* (April and May), early sessamum (*hnanzaw*) in *Thadingyut* (October), and late sessamum (*hnangyi*) in *Natdaw* (November and December).

Agricultural practices.

Field-labourers (*sayin-hnga*) are paid from forty to forty-five baskets of paddy for the season. The work of transplanting paddy is always done by women, who are paid at the rate of eight annas a day.

At reaping time men and women are employed, but only men are engaged to tie the paddy into sheaves and to convey the latter to the owner's house or threshing-ground. The threshing is done by bullocks or buffaloes treading out the sheaves. On the treading operations being completed, winnowing begins. This is done by men and women providing themselves with large bamboo fans or trays, which they wave about while the grain is being poured out of a basket from a height. More rice is produced in the plains than can be consumed by the inhabitants. The excess is sold to the hill Kachins, whose stock frequently runs short, and much of it is exported by railway.

Irrigation.

Of the 15,390 acres under paddy cultivation, 6,754 are irrigated. There are no Government canals. The principal canals are:—

(1) The Namlôn canal, near Waingmaw village.
(2) The Nampapa canal, near Sinbo village.
(3) The Pinlôn canal, near Pinlôntaw village.
(4) The Mangôn canal, near Mangin village.

All these canals are in the Myitkyina township, and they have been notified as "Minor" canals under the Burma Canals Act. Besides these canals, there are many small ones all over the district, each irrigating a few acres of land.

The Namlôn weir was constructed in 1897 by the Public Works Department at a cost of Rs. 10,357. The object of the weir was to bring under cultivation a large tract of land that was formerly irrigated from the Namlôn stream. The approximate area of land brought under cultivation is about three square miles. The annual repairs to the weir and channels are undertaken by the Waingmaw villagers, to whom they were made over by Government, and the headman has been appointed *sègaung*.

The Nampapa weir.—There are two weirs in the Namsin stream, the Maungôn weir and the Nampapa weir. The former irrigates the Maungôn and Kyain *kwins*, while

the lower or Nampapa weir waters the *kwin* of that name and also a portion of the Maungôn *kwin*. Both these weirs are kept in repair by the villagers of Sinbo, who are bound to turn out when they are in need of repair. If they fail to do so, they are liable to a fine of Rs. 10, which sum is spent in providing a feast for the spirit (*nat*) of the stream. Both weirs are known officially as the Nampapa weirs.

The Pinlôn weir is a temporary bamboo structure in the Nankat stream. It is kept in repair by the Pinlôntaw villagers. The area irrigated is a little over 200 acres.

The Mangin weir also dams the Nankat stream at a spot about two miles above Mangin village. It serves to irrigate the paddy-lands situated on the east bank of the stream belonging to the villages of Mangin, Pintaw and Napin. The weir at present irrigates about 600 acres, but there are at least 600 acres more that could be brought under irrigation. The weir is looked after by a *sègaung* nominated by the *thugyis* and cultivators.

Rates of land revenue.

The following are the different methods of land-revenue assessment in vogue in the district:—

(1) By an annual rate of Rs. 1-8-0 an acre on leased land and *kyun* (or island) land.

(2) By a rate on produce at one-tenth of the outturn on land that is not leased.

The *kyun* or island lands are surveyed every year; the leased lands when the leases are granted. For purposes of assessment to revenue, the outturn of land that is not leased is estimated by the village headman with the help of assessors.

Land revenue is not assessed in the Kachin Hills.

Arts and Industries.

The Shan-Burman and Kachin know practically nothing of painting and sculpture, and, besides the weaving of coarse cotton cloth, there are no industries. The pots and jars in use are imported from China, and bricks and tiles are made by Chinese immigrants and Indians.

Economic condition of the people.

The Shan-Burman receives from the soil everything he requires for his comfort. He is not a keen trader, nor is he industrious. As regards the Kachin, he grows barely sufficient for his own support as a rule, and he is not a good trader. The economic condition of the agriculturist depends upon two factors, namely, the natural characteristics of the country and his ability to combat such as are unfavourable or improve such as may be improved. The natural conditions of the Myitkyina district lend themselves to agricultural prosperity. The soil in the plains is extremely fertile and

only needs working, and that of the hills, taken as a whole, is fair. There is also an abundant rainfall. The district can therefore never suffer from scarcity or famine, and it is more than able to maintain its population. Soil and climate being favourable, the produce is usually sufficient for the wants of the people. What the district requires is more population in the plains, as there are still extensive tracts that are not under cultivation owing to the paucity of inhabitants. Owing to the frequent raids by Kachins on the people in the plains in the old days these valuable lands have gradually relapsed into jungle. But with the safety afforded by British rule, they are being brought under cultivation again. There can be no doubt that if all the available land now under jungle were cultivated the Myitkyina district would be a wealthy one, and, as the railway runs through it, the export of produce would be easy. There is thus in the district everything in favour of the agriculturist and little against him.

CHAPTER V.

FORESTS AND MINERALS.

The Myitkyina Forest Division: Reserves.

The Myitkyina Forest Division was constituted by a notification dated the 31st August 1904, the division comprising the Myitkyina Civil District except that part of it which is drained by the Chindwin river and its tributaries.

There are eight forest reserves in the district, namely:—

(1) Maingnaung.	(5) Zigyun.
(2) Namkwin.	(6) Nansônti.
(3) Nammun.	(7) Taungbalaung.
(4) Uya-Hatha.	(8) Nammun South Extension.

There are also undergoing settlement five proposed reserves with an aggregate area of 320 square miles.

The Maingnaung Reserve is situated in the Mogaung subdivision of the Myitkyina district. It comprises an area of about twelve square miles. It was made a reserve by a notification dated the 1st September 1902. The reserve lies to the south of Lake Indawgyi. The Shan villagers of Maingnaung and Ônbinka are allowed to graze their cattle in it, and have been granted certain other minor rights.

Namkwin Reserve.—It was originally proposed to reserve sixty square miles, but the actual area finally reserved in 1903 was only fifteen square miles. The reserve is close

to Hopin and near the railway. A Kachin village was bought out and certain grazing rights were granted to the Shan village of Nanyinbya.

Nammun Reserve.—The Nammun reserve consists of a large narrow strip of forest to the east and south-east of the Indawgyi lake in the Mogaung subdivision. The reserve affected four villages, namely, Nammun, Hèpa, Lèpôn and Wabaw. Rights-of-way and other minor rights were granted to the Shans and the right to cut *taungyas* within specified limits to the Kachins. This reserve was constituted in 1904.

Uya-Hatha Reserve.—This reserve is opposite the Shan village of Ayeindama and is situated on the right bank of the Irrawaddy. It was reserved in 1894, when Myitkyina still formed a portion of the Bhamo district. Its approximate area is about twenty-four square miles. There are no grazing or other rights in it, except the right-of-way over existing roads and paths.

Zigyun Reserve.—The Zigyun reserve occupies a narrow strip of land skirting the Irrawaddy river near the town of Myitkyina. It was originally reserved in 1899 and reconstituted in 1904. No grazing rights are allowed in the reserve, but certain rights-of-way have been granted.

Nansônti Reserve.—This reserve was formed in 1895. It is situated in the Kaukkwe valley, west of Sinbo village, and its approximate area is seventy-six square miles. There are no grazing or *taungya* rights in it.

Taungbalaung Reserve.—The reserve is situated at the southern extremity of the district near, and on the west of, the first defile. Its approximate area is thirty-two square miles. Its formation affected several Shan villages, the inhabitants of which were granted certain privileges, such as the right of extracting bamboos, while the Kachin villagers of Taungbalaung were permitted to cultivate in an *enclave* in the forest, which right has since been bought out.

The best teak is obtained from the area round Lake Indawgyi, the forests near which have been leased by Government to Messrs. Steel Brothers and Company of Rangoon, who also are working the forests near Ayeindama and Sinbo on the Irrawaddy river. The timber from the Indawgyi tract is floated down the Indaw stream to Kamaing and then down the Mogaung river to Mogaung, from whence it is sent by train to Rangoon or floated down to the Irrawaddy and so to Mandalay and Rangoon. The timber extracted at Ayeindama and Sinbo is rafted down the Irrawaddy.

Sylviculture: Natural production.

The teak bearing areas in the Myitkyina Forest Division may be divided into two classes:—

(1) Evergreen forest, with a sprinkling of aged teak.

(2) Belts, or patches, of pure teak, or with a small admixture of deciduous trees.

The latter class of forest lies invariably between the evergreen forest on one side and open grass *kwins* on the other, or as veins running through the *kwins*. In the former there are no signs of reproduction, excepting where clearings, such as camping grounds, have been made artificially. In the latter reproduction is sufficient.

Artificial reproduction.

Artificial reproduction has been attempted in the Nammun reserve and consisted in restocking the blank spaces caused by the felling of teak trees. A similar experiment in artificial reproduction was commenced in the Zigyun reserve in 1901-02, as it was discovered that teak in the Zigyun reserve was, without exception, either unsound or broken or otherwise abnormal and that natural reproduction from such a source was undesirable. Imported seed was used. In both cases seedling growth was obtained, but want of regular weeding resulted in its being killed out to a great extent.

India-rubber and camphor experiments.

Experiments were also made with *Ficus elastica* and camphor. In the case of the former the seeds planted in hollow trees did well. Bough planting is also found to give good results. The best method of propagation seems, from experiments carried out in late years, to raise seedlings in nurseries, and to put them out *in the ground* when they are two or three feet high. Perch planting results in delay before the plants become established, and in the risk of their falling or being blown over when their perch has decayed.

Indigenous India-rubber.

The following is taken from a report by Mr. N. Thompson of the Forest Department on indigenous India-rubber in the district. It was written in 1896:— "The forests at the headwaters of the Namkawng were examined by me during the latter end of February and the early part of March, and a map has been compiled from traverses made in that area. These forests are said to be rich in rubber, and from what I saw of them I should say that they are much above the average. The richest portions lie at the headwaters of the Namkawng and Namsang *chaungs*, the latter being a large feeder of the former stream. *Ficus elastica* is found growing in abundance along the banks of the smaller streams close to their sources, and it is also met with pretty frequently on the higher slopes of the hills up to an elevation

of 4,000 or 5,000 feet. I came across some large trees on the slopes of the Loimaw range at an altitude of about 3,800 fee and was informed by my guide that it is found growing right up to the crest of that mountain range, and it is very probable that his statements are true, as there were numerous paths leading up the hill in all directions, said to have been made by the rubber-cutters. The largest India-rubber trees that I have seen were those growing on the slopes of the hills at an altitude of 2,000 to 3,000 feet, some of them attaining a height of from 150 to 200 feet, and a girth round the outside of their aërial roots of 100 to 130 feet. Such trees, it is needless to say, tower above the surrounding vegetation, the average height of which is by no means low and much greater than that of forests growing in the plains.

"Associated with this tree were various species of *Quercus*, *Castanea*, *Dalbergias*, *Dipterocarps*, *Cedrela toona*, *Mesua ferrea* and others. The latter, *M. ferrea*, also attains to good dimensions here, and is conspicuous for the remarkable manner in which wholesale natural reproduction takes place, the ground being covered with seedlings of all sizes. Of course it is a shade-bearer and can stand any amount of cover overhead, otherwise it would not have much chance of surviving in these forests. In the damp hill ravines, ferns, palms, screw-pines, etc., are plentiful, and relieve the monotony of the high forests growing on the slopes. The undergrowth in the latter is not so dense as in the forests of the plains, and it is possible to move off the beaten tracks without having to use the *dah* very much. Four valuation surveys made by me in this area in respect of *Ficus elastica* gave the following results:—

No. I.—Along the banks of the Namkawng *chaung* (crossing over alternately from bank to bank at frequent intervals). Distance 7 miles; large trees 23; seedlings 8.

No. II.—Along the Namkawng *chaung* and then up its feeder, the Nammaw, taking the two banks alternately at frequent intervals. Distance 4 miles; large trees 19; seedlings 6.

No. III.—Along the right bank of the Namsang *chaung*. Distance 4 miles; large trees 13; seedlings 2.

No. IV.—At the headwaters of the Namsang *chaung* along the slopes of the Loimaw range up to a height of 3,000 feet. Distance 7 miles; large trees 31; seedlings 8.

The countings were made along lines taken through the forest, and only those trees were included that were found growing within a distance of half a chain on either side of the line of march, as it was impossible to see beyond this distance owing to the dense cover overhead. It is very probable that the number of seedlings counted is below the actual number growing in the area included in the surveys, as they are extremely difficult to find until they have reached fair dimensions and many of the smaller ones must have escaped observation. By seedlings I mean the plants that are still dependent on their hosts for support and have not commenced to rely on their own aërial roots. There are no villages situated in this tract of country, and as it falls within the limits of the Mogaung subdivision I would strongly advise it being taken up as an India-rubber reserve before much more damage is done to the trees by over-tapping.

* * * *

"As far as I could ascertain the only forest produce collected from this forest is India-rubber, and large parties of Kachins may be met there during the dry season all engaged in its collection. They are not confined to the inhabitants of the surrounding villages, but people from the Tanai *kha*, the amber mines, and Walawpum come over every year and work in these forests. During my visit to the Upper Namkawng and Namsang basins I twice came across octrois built on the edge of the streams by Singphos from Walawpum and the amber mines. Toll on all rubber brought down these streams from their headwaters was collected at these stations and none was allowed to pass unless this tax was paid. It was usually taken in kind and amounted to as much as ten per cent., the collectors having to pay ten viss for every hundred collected by them. The Singphos from the Hukawng valley must have known that they were poaching in these forests, as they decamped as soon as they heard of my arrival. It may be mentioned that last year Walawpum set up an octroi at 'NLam (Shaduzup), and taxed all rubber coming into that village till he was cleared out of it by the Police-officer. He has not returned this year and is not likely to do so again. One of the octrois I came across (on the Namsang *chaung*) belonged to the *Sawbwa* of Lalawng, a village near the amber mines. He is a 'TSan (Sasan) and his name is Nine Naw (Anai Nawng); what his claims to these forests are it is difficult to imagine, as he and his people belong to quite a different area altogether. The villagers from Lama (in the Kansi *Sawbwa's* jurisdiction) also used to come

across and levy taxes on rubber collected on this side of the Loimaw range, but the practice has been discontinued for the last two years. The rubber is collected in these forests only during the dry season, after the Singphos have reaped their crops. It is usually brought down on mules to Laban and then put into boats and sent down to Mogaung. At the junction of the Lasi *chaung* with the Namsang, the Chinese traders have built a hut, where they store the rubber collected from the Loimaw range; from this hut there is a good mule-track leading to Laban and Wakong (opposite Laban). The rubber is brought from the hills to the storing hut either in baskets, or the balls are strung on long canes and dragged down the beds of the streams. The price paid per hundred viss at Laban is Rs. 2-8-0. But one local viss is equal to 1½ true viss (3·65 lbs.), so that the Chinamen score tremendously. I tried to explain their steelyard to the Kachins and to show them how they were cheated, but they could not be brought to see the swindle and said that they supposed 'it was all right.'

"There are several Chinamen living at Laban and Wakong and they are all employed in the India-rubber trade. Great quantities of rice, silk *pasos*, *gaungbaungs*, etc., and stores such as Swiss-milk, etc., are kept by them and sold to the Kachins (at ruinous rates), who pay the price of the goods in India-rubber.

"During the whole of my stay in the Namkawng and Namsang forests, I do not think that I came across a single large tree of *Ficus elastica* that had not had its roots heavily tapped, whilst dead and dying trees were frequently seen. The forest rules seem to be a dead-letter up here and none of the Kachins appear to take the slightest notice of them. They are an exceedingly independent race and rules of that sort do not appeal to them. The only protection possible to give the trees is to reserve large areas and prohibit tapping to all outsiders, only approved men being allowed to enter the forests from time to time to work under certain restrictions and close supervision. Before this is done, it would be necessary to procure the goodwill of the local *Sawbwas* and get them to interest themselves in the matter. Perhaps a system could be devised by which the latter could be helped in a pecuniary way for their protection of the forests and otherwise induced to look after their interests."

The great bulk of the India-rubber exported from the Myitkyina district comes from the Hukawng valley, which place may almost be described as the home of the *Ficus*

elastica. The valley, which is situated in unadministered territory, was visited by Mr. W. A. Hertz, Deputy Commissioner, in 1907, from whose report the following extracts are taken:—

Rubber. "We saw a rubber tree being tapped. A couple of men had climbed up to one of its boughs which they were hacking with their *das*. Another large tree that we passed had been cut from the ground up to its topmost branches. It is not surprising that these valuable trees should die when they are ill-treated in this manner. The *Akyiwa* of Walawpum says that the rubber-cutters are almost all hill Kachins (*bum masha ni*), and that he levies a toll of a twentieth part in kind on the rubber collected by them. * * * There are five Chinamen here (Maingkwan). They are the servants of Lau Lau Ashiwa and Laban Tu, Chinese rubber-merchants of Mogaung and Myitkyina respectively. Rubber is selling at Rs. 5 a viss, but the viss is equal to 200 tolas instead of 140 odd tolas, which is the correct weight. Root rubber, known as *ka-kanoi, i.e.*, earth-rubber, possesses little or no value, so also rubber known as *siyang-naw*, which is obtained from a creeper. The rubber is taken to Shaduzup by mules or coolies, and from thence to Kamaing by boat. Coolie-hire to the former place on ten local viss, which is considered to be a man's load, is Rs. 5. As Lau Lau Ashiwa and Laban Tu keep their own mules the men could give no information regarding the cost of hiring mules. The bulk of the rubber comes from the 'Ndup Tumsa Tract, that is, from the northern part of the valley. The Chinamen bring their mules up laden with piece-goods, blankets, *pasos*, kerchiefs, yarn, *da*-blades, salt, matches, kerosene oil, cheroots, tobacco and tinned-milk, which they sell here, or barter for rubber, ivory, and amber. * * * *Pôngyi* U Nandiya (of 'Ndup Tumsa) may be exaggerating when he says that if the output of rubber ten years ago was 10,000 viss it is now about 1,000; but from what one hears and sees everywhere, there can be no doubt that a great deal of damage has been done to the rubber trees by excessive tapping. The tree was common in the plains a few years ago, where, according to the *Akyiwa*, it is now almost non-existent. At the present time the best forests are at the headwaters of the Tawan *kha* and near its affluents, the Tamye, Kangu and Pisa *khas*, five or six days' journey from 'Ndup Tumsa. The rubber-cutters only work in the open or dry season from camps in these forests, which they stock with food, and from whence they carry on

their operations, ranging the forests in every direction for trees to tap. When a sufficient quantity of rubber has been collected, they bring it to 'Ndup Tumsa for sale. The difficulty of transporting food to the camps and of bringing in the rubber when collected is a serious obstacle to the thorough exploitation of these distant forests. The rubber is extracted by making horizontal incisions in the bark of the tree out of which it oozes in a white milky juice, which dries and hardens in three or four days, when it is removed and twined into balls. It is then collected in the camp and brought to 'Ndup Tumsa on the backs of men. The output of rubber is now so small that the practice of threading the balls of rubber on a cane and dragging them down the shallow streams, is seldom resorted to. The pernicious practice of tapping the roots is common, the Kachin being too avaricious to care whether or no he kills the goose that lays the golden eggs. Trees usually die after they have been worked from five to ten years. The man who first cuts a tree has a right to its produce for one season. The *Ficus elastica* is not gregarious, but, occasionally, a group of five or six trees may be found. The bulk of the rubber is exported to Kamaing and Mogaung *viâ* Walawpum, and Jauja Nawng (the chief of 'Ndup Tumsa) professes to be angry with the headman of the latter place for levying a toll on it, because, he says, it is contrary to practice and is an innovation on the part of Walawpum Gam. He also says that Walawpum Gam has given out that Government has sanctioned the levying of this toll, which I assured him was not the case. A good deal of rubber is smuggled direct to Myitkyina over the hills, the cutters thus escaping the payment of tolls both here and at Walawpum. Lapai Sau, a rubber trader, is buying rubber at Rs. 6 per viss, and he says that the tolls levied here and at Walawpum, the blackmail that is paid to the lesser headmen in the shape of presents of opium, cloth, etc., and the tax collected by the Forest Department in our territory leave the trader a very small margin for profit when the rubber arrives at the market. I tested his scales with an English spring-balance and found that a viss weighed 4¾ lbs., the correct weight of a viss being 3·65 lbs. It costs Rs. 12 to Rs. 16 to transport a mule-load of rubber from here to Kamaing, a mule-load being 40 viss. Near most villages there are a few large rubber trees dedicated to some forest *nat*, and consequently not disfigured by the *da* of the ubiquitous rubber-cutter. Besides these, we saw no trees that were not terribly mutilated, or dead, or dying,

the first sign of decay being the scantiness of the foliage and smallness of the leaves."

THE JADE MINES.

Sketch of the Jade trade between Burma and China from early times till the present.

"The jadestone or nephrite," says Mr. Warry of the Chinese Consular Service, "has been known in China from a period of high antiquity. It was found originally in Khoten and other parts of Central Asia, and being of a brilliant white colour and very costly, it was held in high esteem as symbolical of purity in private and official life. The green variety of the stone seems to have been extremely rare, but not entirely unknown, for attempts are recorded to produce its colour artificially by burying white jade in juxtaposition with copper. The discovery that green jade of fine quality occurred in Northern Burma was made accidentally by a small Yünnanese trader in the thirteenth century. The story runs that on returning from a journey across the frontier he picked up a piece of stone to balance the load on his mule. The stone proved to be jade of great value and a large party went back to procure more of it. In this errand they were unsuccessful, nobody being able to inform them where the stone occurred. Another attempt, equally fruitless, was made by the Yünnan Government in the fourteenth century to discover the stone; all the members of the expedition, it is said, perished by malaria, or at the hands of hostile hill-tribes. From this time onwards, for several centuries, no further exploration in the jade country seems to have been undertaken by the Chinese. Small pieces of the stone occasionally found their way across the frontier, but the exact source of the supply continued unknown.

"The year 1784 marks the final termination of a protracted series of hostilities between Burma and China, and from this time dates the opening of a regular trade between the two countries. Adventurous bands of Chinese before long discovered that the jade-producing districts lay on the right bank of the Uru river, and a small but regular supply of the stone was now conveyed every year to Yünnan.

"Impracticable roads, a malarious climate, and an unsettled country prevented the expansion of the trade. Some twenty or thirty Chinese at the most went up into the jade country each season and a very small proportion of these ever returned. In the Chinese temple at Amarapura is a long list containing the names of upwards of 6,000 Chinese traders

deceased in Burma since the beginning of the present century to whom funeral rites are yearly paid. The large majority of these men are known to have lost their lives in the search for jade. The roll includes only the names of well-known and substantial traders. Could the number of smaller traders and adventurers who perished in the same enterprise be ascertained, the list would be swelled to many times its present size. * * * * * *

"The earliest route followed by the jade traders led from Momein to Kuyung Lien and Chansi on the Yünnan frontier. Here the Kachin Hills were entered and a week's journey over exceedingly difficult mountain-tracks brought the travellers to Kachin-Yimma on the Irrawaddy, a place which appears to be some little distance above Talawgyi. The river being crossed here, the parties made their way as best they could towards Hsimu (Seikmo) in the valley of the Uru river, which they usually reached after a toilsome march of some ten days. The Hsimu quarries were first discovered in 1790; they yielded a very brilliant jade, pieces of which are said to have been sometimes exchanged at Momein for their weight in silver.

"In 1798 the Chinese traders at Ava, with the assistance of the Burmese Government, opened up a new route to the mines, namely from Ava to Menrua (Mônywa), thence up the Chindwin and Uru rivers to Serua (Sèywa), from which place the mines then worked were distant some two days' journey by land. The trade in jade now developed rapidly, and Serua, being the depôt, rose into considerable importance. After some years, however, this route became insecure owing to the hostility of certain Kachin tribes who commenced to waylay and rob caravans; and the original Kuntung (Kuyung) route being for similar reasons unavailable, another new overland road was adopted, namely, from Katha *viâ* Mawlu, Môhnyin and Laotsun (Lawsun) to Endaw (Indaw); thence three days to the mines.

"The direct road into China *viâ* Bhamo had been known for centuries, but fear of the Kachins appears to have deterred traders from making a regular use of it. Even cotton from Lower Burma was constantly sent up by river past Bhamo to Tsenbo (Sinbo) or to Talaw, and was conveyed thence by mules into Yünnan. In 1805 the first consignments of jade were sent down the Mogaung river to Tsenbo (Sinbo), where they were given into the charge of the cotton caravans; and from 1807 for some years a favourite route for jade was from the mines by way of Myuhung (old Mogaung), Tapaw, and Hokat to Talaw on the

Irrawaddy, whence the stone travelled overland with the cotton caravans *viâ* Sima, Tachai (the frontier between Burma and outlying tribes dependent on China) and Sanda (Santa) (the frontier of China proper) to Momein (Têngyüeh). This route is still used to a small extent. It is under the protection of a powerful Chinese family at Tachai called Chao, to whom travellers pay a fixed sum for safe conduct.

"Early in the present century the Burmese Kings seem to have become aware of the importance of the jade trade and of the revenue which it might be made to yield them. In 1806 a Burmese Collectorate was established at the site of what is now the town of Mogaung, and a guard of some thirty Burmese troops under a Military Officer was regularly stationed at the mines during the working season to protect the trade and to maintain order. This force was always accompanied by the *Amatgyi*, or hereditary noble, of the Mogaung district, whose special duty was to control the hill-tribes. The principal Kachin *Sawbwas* were also in the habit of meeting the Burmese official in Mogaung and escorting him up to the mines, where they provided him with entertainment during his stay.

"Mogaung now became the headquarters of the jade trade in Burma. Comparatively few Chinese actually went up to the mines; the Kachins themselves brought down most of the stone to Shuitunchun, a sandbank opposite Mogaung, where a large bazaar was held during the season. The Burmese Collector imposed no tax upon the stone until it was ready to leave Mogaung, when he levied an *ad valorem* duty of 33 per cent., and issued a permit which was examined by his deputy at Tapaw, one day's journey from Mogaung by river. After this the stone passed freely anywhere in Burma without further charge or inspection. The value of jade was determined for purposes of taxation by an official appraiser. This officer, however, by private arrangement with the traders and the Collector, estimated all stone at about one-third of its real value. The actual duty paid was therefore small and business proceeded smoothly, cases of friction between the traders and the customs officers being of very rare occurrence. All payments were made in bar silver. The metal used was at first fairly pure, but it was soon debased by a large admixture of lead. Rupees did not come into general use until 1874.

"Besides the duty leviable at Mogaung, the stone had to bear certain charges, authorized and unauthorized, at the

mines and at Namiakyaukseik (Nanyaseik), one day's journey from the mines:— (1) The Burmese officer at the mines imposed a monthly tax of 1 tael (about 4 annas) on everybody who came to trade; from this charge Burmans and actual workers in the mines were exempt; (2) a further sum of 2·5 taels (about 10 annas) was charged for a pass which was issued for each load of jade leaving the mines for Namiakyaukseik; (3) at Namiakyaukseik 4 taels (about a rupee) was paid on the arrival of every load to an agent of the Mogaung Collector permanently stationed there. Of these charges the Chinese regarded the first and third as legitimate, and the second as an unauthorized gratuity to the subordinates of the Mines Officer. All the above charges seem to have varied slightly from year to year.

"The Kachins levied no toll on stones at the mines or proceeding down to Mogaung. Their rights appear to have been well understood and respected. They were regarded as the absolute owners of all the stone produced in their country. This ownership was never directly called in question by the King of Burma. As I shall point out below, the furthest length he went in this direction was to exclude all competition during the years when he bought jade from the Kachins. The Kachins on their side acknowledged the sovereignty of the King of Burma by admitting his officers to mines; by allowing them to purchase a certain quantity of stone for the King's use at a nominal price; and by acquiescing in certain charges imposed by those officers and in certain interferences at the mines, whereby the price of their stone was injuriously affected. I shall advert below to the rights of Kachin *Sawbwas* over their own people engaged in the jade-mining.

"Under the system just described, the jade trade continued to flourish for many years. The period of its greatest prosperity is comprised within the years 1831—40, during which time at least 800 Chinese and 600 Shans were annually engaged in business or labour at the mines. All the stone was sent by one of the abovementioned routes to Yünnanfu, at this time the great emporium of the trade. The business there was mainly in the hands of Cantonese merchants, who bought the rough stone in large quantities and carried it back to be cut and polished at Canton.

"In 1841 war broke out between Great Britain and China, Hostilities first commenced at Canton and the effect on the jade trade was not long in making itself felt. Cantonese merchants no longer came to buy stone at Yünnanfu. Stocks accumulated and Yünnan traders ceased to go up

to the mines. The Kachins, suffering from this stoppage of business, made urgent representations to the Burmese at Mogaung; and in 1842 a Burmese Officer proceeded from Mogaung to Momein to enquire if any offence had been given to Chinese traders that they did not come as usual to the mines.

" There was a partial revival of the trade for a few years commencing with 1847, but the disturbed state of Southern China, consequent upon the Taiping rebellion of 1850, prevented a complete recovery; and with the outbreak of the Panthay rebellion in 1857 the roads leading to Yünnan-fu were blocked and all business in jade came to a standstill for several years.

" During the early part of the period just passed in review the Chinese estimate that the average amount of duty collected each year did not exceed Rs. 6,000, the output of jade being small and the official appraisers venal. About the year 1836, when the trade was most flourishing, Rs. 21,000 was the probable amount of the annual collection. After 1840, the duty fell to Rs. 3,000 or less, and then it dwindled away to nothing. The above estimates are probably below the mark, as the Chinese would, for obvious reasons, be inclined to understate the real amount.

" The year 1861 witnessed a great improvement in the jade trade. From that date until now, the bulk of the stone has been carried by sea to Canton. In 1861 the first Cantonese merchant arrived in Mandalay. He bought up all the old stocks of jade and conveyed them to China by sea, realising a large fortune on this single venture. His example was quickly followed by other Cantonese, and once more the trade in jade revived and numerous Yünnanese went up to the mines. The principal quarries were now at Sanka, a place recently visited by the Mogaung column. Stone had been discovered there many years before, but had been pronounced poor in quality and scarcely worth the trouble of working. Now, however, upon a second trial, it proved to be equal or superior to that from the earlier mines, the colour having, as the Kachins alleged, matured and deepened in the interval. The yearly duty collected at this time probably amounted to at least Rs. 27,000.

" Hitherto the collection of the duty had been in the hands of an official who had paid a very high price at Ava for his appointment and who was in the habit of remitting to the capital only as much as he thought fit—usually about one-fifth of the actual receipts. In 1866 the tax was farmed

out for the first time. The price obtained was Rs. 60,000 for a three-years' lease. At the expiration of this term the King, dissatisfied with the amount of the jade revenue, determined to buy all the stone from the Kachins himself, and he appointed a high official to act as his agent at the mines. For a whole season Chinese and other dealers in jade were excluded from the mines; as the stone was dug up, it was purchased by the King's agent, carried to Mogaung, and there retailed to the traders. This arrangement was of course highly unsatisfactory to the Kachins, who first protested against the exclusion of other purchasers and then, finding their protest of no avail, resorted to the much more effectual method of curtailing the supply of stone and producing only pieces of indifferent quality. For this reason the King's experiment was a failure and the total revenue he secured did not equal the proceeds derived from the sale of the monopoly in the preceding year. The Chinese explain the failure on other grounds. The experiment, they say, was doomed from the outset owing to the inherent impropriety of a sovereign descending into the arena of trade and taking the bread out of the mouths of his own subjects.

"During the years 1870, 1871 and 1872, the King obtained an annual remittance of Rs. 12,000 from the Collector at Mogaung on account of the jade duty. In the following year new deposits of fine jade were discovered at Mantiemho, and the King again determined to become the sole purchaser from the Kachins. On this occasion, too, the revenue he realized fell far below the average of former years.

"In 1874 the old system was reverted to and the collection amounted to Rs. 60,000. Once more, in 1875, the King undertook to buy the stone himself from the Kachins and again the experiment failed, though not so badly as on the two previous attempts. About this time the Iku quarry was discovered and, the output being very good, the right of collecting the duty was sold in 1876 for three years for the sum of Rs. 60,000. In 1880, Wu Chi, the son of a Canton China man by a Burmese mother, obtained a three-years' lease of the monopoly at the rate of Rs. 50,000 a year. In the second year of his term the Tomo (Tawmaw) quarries were opened and he made an immense fortune.

"In the autumn of 1883, Mogaung was sacked by the Kachins, and during the ensuing winter and spring there was no trade in jade. In June 1884, order having been partially restored, a Chinese syndicate represented by

Li Te Su took the monopoly for three years, agreeing to pay Rs. 10,000 the first year, Rs. 15,000 the second, and Rs. 20,000 the third.

"The up-country was still unsettled and the lessees, by arrangement with the traders, were permitted to collect duty at Bhamo instead of, as heretofore, at Mogaung. During the first two years of their term, owing to the disturbances connected with the adventurer Hsiao Chin (Hawsaing) and the British occupation of Upper Burma, they collected little or no duty; but the proceeds of the third year left them with a margin of Rs. 20,000 over and above their total expenses for the three years.

"The tax was then farmed out by the British Government to Loenpin, the present lessee. Matters between him and the jade merchants did not proceed smoothly. Loenpin from the first was very strict in exacting his rights. He taxed every piece of jade at Bhamo and Mandalay that did not bear plain marks of the stamp of his predecessor, and he declined, contrary to the practice of all his predecessors, to make allowance in cases where the stamp had been obliterated through frequent washing of the stone or by long storage underground. He also refused to admit free of duty certain small re-imports of stone from Momein about which previous lessees had made no difficulty. So far Loenpin was acting within strict legal rights. His action in other respects was more questionable. No duty had ever been collected at Mogaung until the stone was reported ready to leave the place, when duty was paid and a pass issued. Stone might thus remain at Mogaung for years and change hands many times without being subjected to any charge. Loenpin, however, insisted that all jade should pay duty to him within five days from its arrival at Mogaung. This new regulation bore very hardly upon the small traders in jade. For example, such a man might have been lucky enough to secure a stone worth a thousand rupees. On his arrival at Mogaung Loenpin would say to him: 'I value your stone at five hundred rupees: pay me the duty (Rs. 166) within five days.' In many cases the owner would not be able to raise this sum at so short a notice; and if he failed to do so, Loenpin claimed to buy the stone at his own valuation, that is to say, for just what it was really worth.

"In addition to rendering himself obnoxious to all traders in jade Loenpin had roused the apprehensions of the Kachin owners of the mines. He had made no secret from the first of his intention, not merely to collect the duty, but

to get the actual management of the mines into his own hands. When the Chinese and Kachins, by way of reprisals, stopped the supply of jade for some weeks, he openly announced that this did not matter, for the English were shortly coming to put him into armed possession of the mines which he then intended to work with imported labour from Singapore.

"The unpopularity which Loenpin had earned among all classes interested in the jade trade culminated last December in the cowardly outrage made upon him at Mogaung, which resulted in his death.

Description of mines; how worked, and present condition of the trade.

"The jade-producing country may be roughly described as the large district lying between the 25th and 26th parallels of latitude, and enclosed east and west by the Uru and Chindwin rivers respectively. Small quantities of jade have at one time or another been discovered over nearly the whole of this tract, but the stone occurs in greatest abundance at places near to the right bank of the Uru and considerable quantities have been found in the bed of that stream. The names of the quarries most celebrated in times past for the excellence of their output are Hsimu, Masa, Mopang and Tamukan. All these places appear to be within the boundaries given above and to lie at no great distance from one another. They have all ceased to yield jade except in minute quantities, and they are now termed the 'old mines,' Sanka being the latest name added to this list.

"Jade also occurs at a few isolated points outside the area just described. At Mawhoon, one day's march on the road from Mohnyin to Katha, the Chinese have recently reopened an old quarry the output of which in former years was very rich. And the most celebrated, perhaps, of all jade deposits appears to lie at a distance of several days' journey from the principal mining districts. The place is called by the Chinese 'Nantelung,' meaning the 'difficult of access,' or 'the unapproachable place.' It is described as a large cliff overhanging the Chindwin or a branch of that river, and distant eight or nine days' journey by boat from the confluence of the Uru and Chindwin, the country passed through being very malarious and infested with wild animals and savage tribes. The stone can only be obtained by swarming up the face of the cliff with the aid of ropes and dislodging small portions with a hammer. The water underneath is deep and the stone is thrown down into the boats specially strengthened by a double platform of bamboo erected across the deck. Many pieces are lost in

the river and cannot be recovered except by expert divers. As no Chinese have ventured to go up to Nantelung for at least twenty years, the foregoing particulars may be exaggerated or incorrect in some respects, but there seems to be no doubt of the existence in that region of a deposit of jade possessing remarkable brilliancy and value. I have myself at Peking seen specimens of jade said to come from Nantelung, and I have heard descriptions of the place very similar to that just given."

* * * *

"Sanka was the first point in the jade country visited by the Mogaung column. It was reached after a march of some seventy miles from Mogaung in a direction almost exactly north-west. Up to Sakaw, one-half of the distance, the way led for the most part through dense jungle, with a few pleasing breaks of comparatively open forest land. At Sakaw the Endaw river was crossed, and the path onwards became hilly and in some places exceedingly difficult on account of the narrowness of the track and the steep gradients. The country traversed was more open and some magnificent stretches of forest land were passed through. Sanka is situated on the right bank of the Uru just opposite its junction with the Nantsan stream. Some twenty years ago Sanka was celebrated for its output of fine jade, but the supply has long been exhausted, and the place is now almost deserted. I spent the greater part of a day in visiting the excavations of former years. Thousands of pits had been dug along the sides of the low hills and in the small intervening valleys. The diameter of the pits rarely exceeded ten or twelve feet at the mouth, and the average depth was about twelve feet. At two of these quarries work was still proceeding. A few Kachins were engaged in lazily baling out water and detaching small pieces of stone which they brought up one after another to the brow of the pit, and, after a moment's inspection, pronounced to be worthless. In answer to my inquiry if they ever found a good piece, they replied that this event happened sometimes once in three months, sometimes once in six. The discovery of a good piece, however, recompensed them for many months of labour. The pits they were working belonged to a small Kachin *Sawbwa*, who gave them nothing but their food unless they discovered jade, when they obtained a fair share of the price realized. They told me that at many other old mines a few men were still at work who thought themselves lucky if, in the course of a year, they brought one or two pieces to light, and they

added that the bed of the Uru is still diligently searched with much the same disproportionate results.

"Sanka is the last of the 'old mines.' The 'new mines' have produced immense quantities of stone, but none which approaches in quality that yielded by the quarries of former years. It will be convenient here to indicate briefly the points of difference between the old stone and the new. The value of jade is determined mainly by the colour, which should be a particular shade of dark green. The colour, however, is by no means everything; semi-transparency, brilliancy, and hardness are also essential. Stone which satisfies these four conditions is very rare. The last three qualities were possessed to perfection by a large proportion of the old stone, but the dark-green colour was rare and often absent altogether. The new stone, on the other hand, possesses abundant colour, but is defective in the other three respects, being as a rule opaque, dull and brittle in composition. These natural defects are aggravated by the injurious methods employed in quarrying the new stone. A peculiarity which gave high value to all stone found at the old mines was that it occurred in the form of moderate size round lumps, having often the appearance of water-worn boulders, and small enough to be detached and carried away without undergoing any rough process of cleavages on the spot. At the new mines the stone occurs in immense blocks which cannot be quarried out by any tools possessed by the Kachins, but have to be broken up by the application of heat, a process which, without doubt, tends to make the stone more brittle and chalk-like.

"These defects were not fully realized the first year that the new mines were opened. The output of stone was large and the competition keen. Hitherto only men of some capital had been able to engage regularly in the trade. It had been impossible to do more than guess at the value of any old stone, for each piece was complete in itself and was usually protected by a thick outer capsule which effectually concealed the colour within. All pieces therefore fetched a high price, as any piece might on cutting prove to be of immense value. But with the opening of the new mines, stone could be bought in fragments of any shape and size, and it was possible by the processes of washing and holding in a strong light to determine with comparative exactitude the amount and nature of the colour. The trade was thus brought within the means of a large number of men who had not before been in a position to take part in it. There was accordingly a rush for the new

mines in 1881, and the speculation in jade reached a height not attained before. Large fortunes were made by those who had the good luck to dispose of their stone before its defects were discovered. In the second year there was a heavy fall in prices, which involved the ruin of more than one of the largest jade merchants.

* * * *

"On 9th February the column marched from Sanka to Tomo (Tawmaw), the largest of the new mines, all of which, namely, Pangmo, Iku, Martiemmo and Mienmo, are situated in the near neighbourhood. The road was broad, very steep in places, and after the first few miles it continually ascended. It led for the most part through grand forest scenery, the *kanyin*, the *gangaw*, and the cotton-wood being the prevailing trees. Here and there narrow belts of bamboo jungle were passed through, but the undergrowth was as a rule scanty. At the end of seven and a half miles from Sanka we emerged upon a broad plateau, some hundreds of acres in extent, the whole of which had been cleared for mining purposes. The excavations, which were in some cases of considerable depth, presented the general appearance of a series of limestone quarries at home. The largest quarry measured about 50 yards in length by 40 broad and 20 deep. The bottom was flooded to a depth of a few feet. It is the joint property of 120 Kachins in equal shares, one of which is held by Kansi Nawng, the principal *Sawbwa* of the district. No work was going on, and we saw no valuable pieces of jade, all such having probably been hidden before our arrival; but round the edge of the pits and along the paths were lying tons upon tons of stone valuable in China, but not sufficiently valuable to repay the cost of transport and the charges by the way. There was a mob of several hundred people at Tomo when we arrived. Among them I discovered only three Chinese, who expressed much surprise at our having been allowed to come up; the rest were Shans and Kachins.

"The Kachins of the jade country are described by the Chinese as very different in disposition to the cognate tribes dwelling between Bhamo and Yünnan. In outward appearance, however, the resemblance was complete; and the language, Father Cadeaux informs me, is identical. But, unlike their cousins of the Bhamo frontier, the Kachins at the jade mines are naturally inclined to be peaceable and honest in their dealings with strangers. They treat all traders with great kindness and consideration; and although sums of money, amounting to several lakhs, are often sent

up from Mogaung without a guard of any sort, robbery, or attempted robbery, is a thing unknown. They have the reputation of being the most superstitious of all the Kachin tribes. The remoteness of their country, the wildness of the scenery, the peculiar nature of the climate, healthful to them but deadly to strangers, the frequent earthquakes and violent atmospheric disturbances, seem to have inspired in them a more devout belief in the unseen powers and a readier disposition to consult them on the most trivial subjects. In important matters, such as the discovery or the opening of a jade mine, their action is entirely determined by superstitious considerations. In their search for stone they are guided by indications furnished by burning bamboos; when it is discovered, favourable omens are anxiously awaited before the discovery is announced to the Kachin community. A meeting is then convened by the chief *Sawbwa*, and again sacrifice and other methods of divination are resorted to in order to ascertain if the mine should be worked at once or be allowed to remain undisturbed for a period of years until the colour—such is the Kachin belief—is sufficiently matured. If the indications are favourable to the immediate opening of the mine, the land at and around the outcropping stone is marked out by ropes into small plots a few feet square, which are then apportioned among all the Kachins present. No Kachin belonging to the same family is refused a share, no matter how far away he may live.

"The ground thus parcelled out, traders are invited to the mine, and after an elaborate ceremonial it is declared open and the digging commences. A similar ceremonial is held at the opening of each successive season. This year the sacrifices were on an unusually large scale, an abundant output being desired in order to meet expected orders on behalf of the Emperor of China, who is to be married shortly. On the occasion of the Emperor Tungchih's marriage in 1872, it is said that a sum amounting to four lakhs of rupees was expended at Canton in buying jade for use at the ceremony, and a great impulse was thereby given to the jade trade in Burma.

"The Kachins have always claimed the exclusive right of digging at the mines. They have, however, from time to time allowed Shans to assist them, and in the early days Chinese were permitted to work certain quarries temporarily abandoned by the Kachins. The Chinese, however, found the labour severe and the results unsatisfactory, and they have now for many years contented themselves with buying stone brought to the surface by Kachins.

"The season for jade operations begins in November and lasts until May, when the unhealthiness of the climate compels all traders to leave and the flooding of the mines suspends further operations on the part of the Kachins.

"This flooding of the deepest and most productive quarries is the greatest difficulty with which the Kachins have to contend, and they have spent much labour and money in devising expedients, with indifferent success, to meet it. There were at the time of our visit elaborate bamboo structures over some of the largest quarries for the purpose of baling out the water. When the floor of the pit can be kept dry for a few hours—and this is as a rule only possible in February and March—immense fires are lighted at the base of the stone. A careful watch must then be kept, in a tremendous heat, in order to detect the first signs of splitting. When these occur the Kachins immediately attack the stone with pickaxes and hammers, or detach portions by hauling on levers inserted in the crack. All this must be done when the stone is at its highest temperature, and the Kachins protect themselves from the fierce heat by fastening layers of plantain leaves round the exposed parts of their persons. The labour is described as severe in the extreme and such as only a Kachin would undertake for any consideration. The heat is insupportable, even for onlookers at the top of the mine, and the mortality among the actual workers is very considerable each season. The Chinese take a malicious pleasure in reminding the Kachins that in the early days when quarrying was easy the right of digging was jealously withheld from outsiders; and they assure them that under present conditions they need not be apprehensive of an infringement of their monopoly.

"The stone is purchased at the mines by Chinese traders. All payments are made in rupees. An expert, or middleman, is nearly always employed to settle the price. These middleman, who are without exception Burmese or Burmese-Shans, have from early times been indispensable to the transaction of business at the mines; they charge the purchaser five per cent. on the purchase-money. The Kansi *Sawbwa* occasionally takes a similar commission for settling prices between the Kachins and Chinese; and he receives in addition very valuable presents from traders desirous of conciliating his goodwill and securing the first offer of stone he may be possessed of.

"The jade having been purchased is carried by Shan and Kachin coolies to Namiakyaukseik (Nanyaseik), one long day's journey from Tomo. The cost of carriage is at

present from Rs. 5 to Rs. 6 a load of 25 viss. Stones too large to be carried by one man pay at a much higher rate, ten viss being reckoned as a load in such cases, and all the men engaged being paid at this rate. From Namiakyaukseik the stone proceeds by dug-outs down a small creek which flows into the Endaw river some three miles below Sakaw, and thence the river is followed to Mogaung. The transport of a load (25 viss) from Namiakyaukseik to Mogaung probably costs about half-a-rupee.

"Besides the cost of carriage the stone has at present to pay certain charges levied by Kachins at the mines and on the way down to Mogaung. In Burmese times it was the custom of any Kachin, the output of whose quarry was particularly good, to invite the chief *Sawbwa* to come and select a piece for himself. Beyond this the *Sawbwa* claimed no rights over the jade found in his country, except, of course, over such as occurred on his own private property. Now, however, since the withdrawal of the Burmese Mines Officer, the Kansi *Sawbwa* has assumed and enlarged some of the rights formerly exercised by that official. At present he imposes a tax of Rs. 2-8-0 on every load of jade that leaves his country. This charge was levied three years ago, and being an innovation it formed the subject of a protest from the Chinese, on whose behalf the *ex*-Myoôk of Mogaung wrote to the Kansi *Sawbwa* asking him to remit it. The *Sawbwa* having read the letter cut it to pieces with his *da* to show the contempt in which he held the remonstrance. The payment of this tax, however, is not rigidly enforced; traders who can plead poverty, or who are intimate with the *Sawbwa* or his agents, easily obtain reduction or exemption.

"At Namiakyaukseik the stone is subjected to a further charge of Re. 1 a load by the local Kachin *Sawbwa*, who also imposes a tax of Re. 1 on every boat coming up the creek; and within the last few months a family of Kachins at Pentu (Punto), between Kamein (Kamaing) and Mogaung, have barricaded the river at a narrow point where they take toll of passing boats.

"Some jade is sent down the Uru and Chindwin rivers on rafts, and the amount would be larger were it not for rapids which render the navigation dangerous. At present little or no stone from the new mines follows this route, which is used only for such jade as can still be extracted from old mines in the lower valley of the Uru.

"Some jade, again, is carried direct to China, evading duty at Mogaung. The proportion of the stone thus smuggled

increased considerably last year in consequence of the unfortunate relations between the traders and the jade lessee. It probably amounted to one-fourth of the total output; in ordinary years it is perhaps one-sixth. But the export by this route can never be very large, because (1) the demand for uncut stone in Yünnan is now comparatively small, and (2) the direct overland transport from the mines to Momien costs, in ordinary cases, more than the transport to Momien *viâ* Bhamo *plus* the duty at Mogaung. The present rate of overland carriage from Talawgyi to Momien is Rs. 40 for a load of 25 viss. The same amount of jade can be sent from Bhamo to Momien for less than Rs. 10. It is certain, however, that some stone will always be smuggled in this way until there is a customs station at the mines. Small pieces of jade possessing high relative value will find this route convenient; and the several hundred Shans who visit Tomo each season and return to China direct will not be prevented from taking back with them as much as they can conveniently carry.

"The Tomo quarries have now been worked for seven years and the stone is by no means exhausted, although the labour of extracting it from the deeper pits is barely repaid by the price realized. In the immediate neighbourhood of Tomo, the jade-supply is beginning to fail. Last year, out of forty-four excavations only three yielded good stone; and I now hear that during the last month thirty-seven new pits have been dug, the jade from which has in every instance proved valueless. This unsatisfactory result is attributed to the recent visit of the foreign troops. But it is confidently asserted that many new deposits of stone are known to the Kachins and will be disclosed in due season. The supply has not failed for upwards of a century, although no one particular mine has ever been profitably worked for longer than a few consecutive years.

"The demand for jade is universal throughout China, and the price of the best stone shows no tendency to fall. Burma is practically the only source of the supply, and there seems no reason to think that the supply is likely to fall short of the demand. Considering the large area over which the jadestone has at one time or another been discovered, the impracticable nature of the country, covered for the most part with thick jungle, and the rough character of the prospecting, which consists merely in examining large and obvious outcropping stones, it is probable that the jade hitherto discovered bears a very small proportion to that still concealed. It is likely, therefore, that in the jade country

our Government possess a source of revenue capable of considerable development. Putting out of sight the probability of future discoveries of jade, there is no doubt that the revenue derived from the present mines might be much improved if free access could be obtained to the country. The introduction of European appliances, which should supersede the present injurious method of working the quarries, would add considerable value to the output, a good part of which is now calcined by the action of the heat. And the smuggling of stone overland to China would at the same time be effectually prevented.

"But a strong opposition from the Kachins must be expected to any innovation proposed by our Government. The wealth and influence of the Kansi *Sawbwa* have greatly increased since the opening of the Tomo quarries. Even before the British annexation of Upper Burma he had begun to show some impatience at the yearly visits of the Burmese Mines official to his country; and he had ceased to escort that officer from Mogaung and to provide him with entertainment during his stay in the hills. For the last six years he has been entirely free from surveillance and control, and he has come, not unnaturally, to regard himself as an independent chieftain. It is improbable that he will admit a British garrison to his country without an attempt at resistance. It is true that he made no objection to the recent visit of the Mogaung column. But it was doubtful up to the last moment whether he would take a friendly or a hostile line, and it was well known that a number of the assembled Chiefs were in favour of resisting the progress of the column. Probably the assurance conveyed to the *Sawbwa* that no interference with his rights was intended, and that the column would return immediately after visiting the mines, had most weight in influencing his decision. However this may be, I am convinced that any future attempt made without the free previous consent of the Kachins to establish a Military or Police post at the mines or to exercise any interference with existing arrangements there, will need to be supported by the presence of a considerable force."

The above report was written in 1888.

Captain Adamson, the Deputy Commissioner of Bhamo, who accompanied the column referred to by Mr. Warry, wrote as follows to Kansi La Nawng, the Kachin Chief of Kansi:—

"The English Government are sending a friendly expedition to the jade mines, as they want to see the place and country. The English Government have no intention of

interfering with any rights which the Kachins had under the Burmese Government. If any persons have told Kansi Nawng that the English Government intend to interfere with the rights they possessed under the Burmese Government, these people have told lies in order to create ill-feeling between the English and the Kachins. The Deputy Commissioner is very anxious to meet Kansi Nawng and other *Sawbwas* and to arrange matters in a friendly way. If the English troops are not interfered with, they will hurt no one; if they are interfered with, they know how to defend themselves."

The above was dated the 16th January 1888. It was after this letter had been sent to Kansi Nawng that Captain Adamson moved up to the mines with the column. This was the first British visit to the mines.

On February 10th, 1888, Captain Adamson met Kansi Nawng and Kansi La, his brother, at their camp on the banks of the Namjang *kha*. At the meeting, Captain Adamson addressed the *Sawbwas* at length, pointing out the advantages they would derive from our friendship and the uselessness of resistance, and informing them that the former rights of the *Sawbwas* to the mines would be respected. On behalf of the *Sawbwas* Kansi Nawng replied that he had always been faithful to the Burmese Government, and, as we had now taken their place, he wished to remain on terms of friendship with the English.

The Hweka Mines.

In 1898 the question of the Hweka mines came up. These mines were claimed by the Sainglaing *Duwa*. It was discovered that this *Duwa* collected the following fees:—

(1) *Manhumanta*, or one-tenth to one-third of the value of all jadestones sold at the mines;

(2) *Kins* or tolls at the rate of eight annas per coolie-load, and Re. 1 per mule-load of jadestone removed from the mines; and (3) Gambling fees.

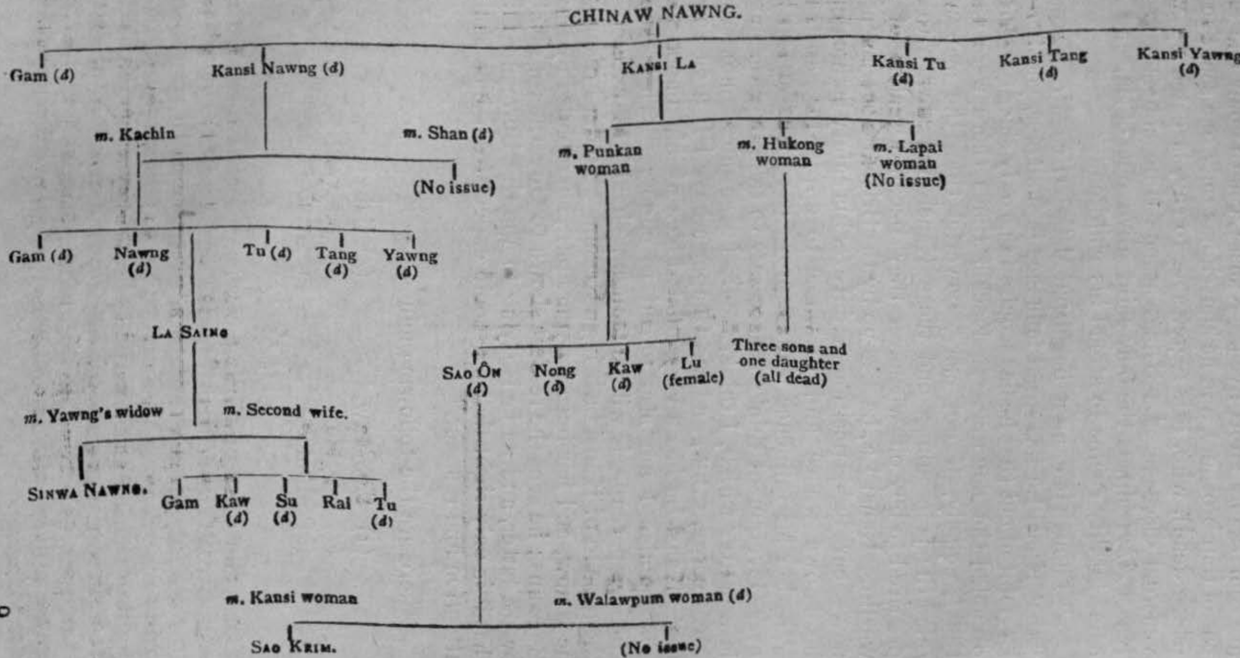
In referring the matter to Government, the Commissioner of the Mandalay Division recommended that the *Duwa* be made to pay Rs. 100 *per annum* as nominal tribute for the mines, and that he be allowed to collect the fees hitherto existing on consideration that he would preserve order at the mines. These proposals were agreed to.

The Civil Officer of the Jade Mines Tract (Mr. Barnard) wrote as follows in 1902 regarding Kansi La, the headman of the Jade Mines Tract:—

Kansi La's family history.

"Kansi La is the third son of Chinaw Nawng, his mother (still living) being a Shan woman from Meungtong village, Upper Chindwin. For the better understanding of Kansi La's family history a genealogical table is attached.

Genealogical Table of the Kansi Family.



"A glance at this will show that Chinaw Nawng's issues are remarkably short-lived. Kansi La is the only one alive out of four brothers, and he himself has only one son, Sao Ôn (since dead), who, it is regrettable to say, is eaten up with venereal disease. La Saing, at one time claimant to the Kansi *Akyi*ship, is the ônly child alive out of six, and the same fatality seems to attend his children."

Kansi La's influence. "Though it cannot be disputed," writes Mr. Barnard, "that Kansi La has great influence in his tract, yet it must be pointed out that he has acquired this only since the British occupied the country. In Kachin times there were many Chiefs equally, if not more, powerful than the man who ruled the jade mines, and these Kansi had always to be prepared to buy off whenever they became jealous of his wealth. Kansi La, backed up by the British Government, is now secure in his position, and if ever his safety is threatened he knows where and to whom to apply for assistance. Whether his influence will not prove a serious difficulty if ever Government thinks it necessary to take over the mines is a matter which, I think, should be enquired into. Both Mr. George, C.I.E., and Mr. Chapman have left it on record that 'Kansi La has a very inflated idea of his importance.' This opinion I am also forced to endorse. These shortcomings perhaps, it will be thought, should be excused on the ground of Kansi La being a Kachin. To this I disagree: he is now, and has been for years past, surrounded by Shan-Burmans; he sees the respect shown to Government officials by the latter, and as he is trying to ape the Burman I think that it is only right that we should expect from him similar attention and respect."

The Mines. There are the following mines :—

(1) Tawmaw. (4) Sabyi.
(2) Ngobin. (5) Papyen.
(3) Mamon. (6) Sabwi.
(7) Pakhan.

These mines are now being worked. Kansi La has representatives (*Mawôks*) at Tawmaw and Mamon; mines Nos. 4 to 7 are subordinate to Mamon, all dues and collections being paid to the Mamon *Mawôk*. No. 2 is being worked in a desultory fashion and is said to be directly under Kansi La. The Mamon mines are subdivided and called by different names, such as Hintingyi, Hintingale, Maichè, etc., but, as they are all very close to Mamon, they have been included under Mamon.

Tawmaw. This is the most important of the mines. It is worked exclusively by Kachins. The claim-holders are also Kachins and are all relations of Kansi La. There are over fifty claims being worked. The jade here is found in large blocks. The pits are deep and the work arduous, and only Kachins are equal to the task of baling out the mines and quarrying the stone. This says much for the Kachin as a labourer. These mines become flooded during the rains and the season's work opens with the task of baling them out, which is done by a primitive contrivance, no pumps being used. The method is as follows :—A long horizontal pole, supported in the centre by two upright posts, is weighted at one end with stones and to the other is fastened a long cane rope with an empty kerosine tin or a bucket tied to the end of it. A platform is built over the mouth of the pit, and on this the balers sit and work the lifts by hauling on the cane rope. The water is emptied from the buckets into wooden troughs and thus carried away. The work of baling once started is carried on day and night, and considering the means used the mines are cleared in quick time. After all the water has been drawn off, the miners have to dig through thick layers of hard rock, before they come upon the jade; this takes two and in some cases three years of very hard work, but now that dynamite is being used the work is got through more quickly.

The Tawmaw Mines.

Collections and dues : Manhumanta or ad-valorem dues. This is not paid in money. When jadestone is sold, a portion of it (awarded by the elders of the mines) is given to Kansi La. It is impossible to say what income he derives from this source, as the *manhumanta* stone is taken charge of by the *Mawôk* (his agent) on behalf of Kansi La, and only sold when a favourable price is offered. Since Kansi La's death in 1907, *manhumanta* has been fixed at one-tenth *ad valorem*.

Export dues.—The rates under this head are as follows :—

		Rs.	A.
On every mule-load of jadestone	...	4	8
On every cooly-load of jadestone	...	1	8

These are collected by the *Mawôk's* men, who have *kins* or pickets, on the roads leading out of Tawmaw.

Tolls.—Although these are not sanctioned by Government, yet they are imposed on food-stuffs imported into the mines. The only regular cash rate is four annas on a mule-load of rice. Importers of other articles, such as dried fish,

betel-nut, etc., pay in kind, giving some small present to the men at the *kins*. These tolls are used to remunerate the *Mawôk's* hangers-on.*

House-tax.—This is collected from all residents in Tawmaw in the month of *Tasaungmôn*. The rate is Rs. 5 a house for hill-tribesmen and Rs. 10 a household for those who are not members of a hill-tribe.

Gambling.—In spite of Kansi La's attempts in the past to deny that he countenanced gambling-dens, it is well known that they exist with his full permission. "La Saing, Kansi La's nephew," Mr. Barnard writes, "has this year leased out the right to keep an *anzayôn* (dice-gambling den) to Law Ta for Rs. 2,000, while permission to run a gamble known in Burmese as *paukhnitsè* has been given to Maung Ya for Rs. 600. Gambling is suspended when the Civil Officer visits Tawmaw, and instead of the evening gong whose beat usually invited persons to try their luck with the dice, and perhaps make their fortune, the village crier goes round and, in a voice pitched high enough for the Civil Officer to hear, warns the residents to close their shops early, take good care of their property and refrain from wandering about after dark without a light."

The Ngobin Mines, Mamon village and Mines.

The Ngobin Mines are situated between Lonkin and Tawmaw. There are only a couple of claims being worked.

At Mamon the Kachin is conspicuous by his absence. There is a fairly large Shan-Burman village consisting of fifty-four houses, which number increases considerably in the cold weather. Most of the inhabitants are from the Upper Chindwin. Jade is found in these mines in loose boulders at no great depth. Besides digging, the stone is extracted from the Uyu river (which flows near Mamon) by diving. Some of the divers use diving-dresses, others go down without, and it is surprising how long they remain under water. Some of the diving-dresses are in such a deplorably bad state that it would not be safe to use the best of them.

Myaungs.—These are big drains dug over a likely piece of ground. They are connected with a stream and the water coming down them carries away the earth, thereby saving a lot of digging labour. They are worked mostly during the rains.

Manhumanta.—All stones valued at Rs. 100 and over sold in the mines have to pay ten per cent. on the selling

* The tolls on imports have since been discontinued by order of Government.

price to Kansi La. This charge is met by the seller. In all transactions there is a *pwèsa* or broker, who is paid five per cent. *ad valorem* by the purchaser. From what can be gathered Kansi La gets at least Rs. 1,500 a year under this head from Mamon.

Export dues.—The rates are the same as in Tawmaw. A quantity of stone is also taken down the Uyu river on rafts. The rafts are of three kinds, *viz.* :—

	Rs.
(1) *Tatat paung* (raft of a single thickness) ...	3
(2) *Hnitat paung* (raft of double thickness) ...	6
(3) *Kadôn paung* (made of a bundle of bamboos capable of carrying a heavy load) ...	8 to 30

The last kind of raft is not much used. A charge of eight annas is made for each ticket issued in order to enable a load of jadestone to be removed from the mines, which sum the writer takes as his perquisite. The income from this source amounts to a very considerable figure during the season.

Tolls.—No tolls on imports are collected. Kansi La, it is said, attempted to impose them, but the villagers threatened to leave, so he desisted.

Gambling.—As at Tawmaw, gambling is carried on here on a large scale. The *Mawôk*, Maung Nyi, bought the right to keep gambling-houses from Kansi La a few years ago for Rs. 1,800. The accounts were checked by Mr. Barnard, who found that the *Mawôk* made over Rs. 4,000. As he only takes one pice (¼ anna) on every rupee staked, the gaming must be heavy. Kansi La's income from these mines must amount to a considerable sum, for, according to information received, Kansi La sold the mines for one season to U Kha, of Mandalay, recently for Rs. 7,000. This included the right to collect fees on stones and to keep gambling-dens.

The Sabyi Mines.

The Sabyi Mines include those known as Salaungka and Kalamaw. They are next in importance to Mamon, and both Kachins and Shan-Burmans work them. The *Mawôk* is subordinate to the Mamon *Mawôk*.

Manhumanta.—The receipts under this head amount to over Rs. 1,000 a year.

Export duties.—The majority of the stones are taken to Mamon and assessed there.

The Papyen Mines.

The Papyen mines are also subordinate to Mamon and include the following minor mines :—

(1) Nampongôn. (3) Sabyiwa.
(2) Manawa. (4) Manachaung Pya.

The *Mawôk* of Papyen stated to Mr. Barnard that the

manhumanta collected by him amounted to a little more than Rs. 100.

Export duties.—These duties are said to be included in those of Mamon.

The Sabwi Mines.

The Sabwi mines are subordinate to Mamon and include the Mawlakan mine.

Manhumanta.—The money collected is handed over to the Mamon *Mawôk* and no separate account is kept of it.

Tribute and Thathameda.—Tribute is collected from Kachins in the Jade Mines Tract at the rate of Rs. 5 a house and from non-Kachins at the rate of Rs. 10 per household.

Kansi La died early in 1907 and was succeeded by his nephew, La Saing, the son of Kansi Nawng, the Lieutenant-Governor agreeing to recognize La Saing provisionally as *Duwa* on the understanding that his continuance as such depended on his ability to keep order and on his observance of the instructions given to him. La Saing died in 1908 and was succeeded by his son, Sinwa Nawng.

The following are extracts from a report written in 1907 by Mr. W. A. Hertz, Deputy Commissioner of Myitkyina, on the state of affairs in the Jade Mines Tract at the time of Kansi La's death:—

General remarks.

" Kansi Nawng died a year after Captain Adamson's visit in 1888, leaving a minor son named La Saing, and was succeeded by his younger brother, Kansi La, the man who has recently died. Kansi La was given a free hand in so far as the management of the mines went, and, to a certain extent, also in the government of the tract, and, being a man with a strong personality, he made himself very influencial in a short time. Whatever may be said against him, that he was illiterate, conceited, and a savage, who was led by the nose by unprincipled Burman and Shan hangers-on, it must be admitted that order was maintained in the territory under his control. Crime was perhaps burked and acts of injustice sometimes committed, but he usually made up for the latter by giving the injured persons employment, or by putting them in the way of making money. There were, consequently, no complaints against him.

" *The rights in the Mines of the Kansi family.*—The evidence as to what rights the Kansi family had in Burmese times is very conflicting. It is certain, however, that they had rights of some sort, and that, if the other headmen of the tract also had rights, they were gradually deprived of them, until latterly Kansi La came to be regarded as the owner of all the jadestone found at Tawmaw.

"*Revenue derived from the Mines by Kansi La.*— The following dues and tolls were levied at the time of Kansi La's death :—

"*The Tawmaw Mines*—

(i) One-third of all valuable jadestone extracted. (Whether this was called, or took the place of, *manhumanta* is uncertain. La Saing says that it was Kansi La's share as owner of the mines.)

(ii) Export tolls or *kyaukkun*—Rs. 4-8-0 for every mule and Rs. 1-8-0 for every man-load of jadestone.

(iii) Imports : tolls on food-stuffs and merchandize entering the mines, at the rate of four annas per mule-load, and a small portion of all articles carried by men, *e.g.*, dried fish, etc.

(iv) Gambling fees, that is, fees for allowing gambling.

"*Mamon and Subordinate Mines.*—

(i) *Manhumanta*—an *ad valorem* fee of 10 per cent. on all sale transactions of jadestone valued at Rs. 100 and over.

(ii) Export tolls or *kyaukkun*—

A mule-load of jadestone—Rs. 4-8-0.

A coolie-load of jadestone—Rs. 1-8-0.

A raft of single thickness (*tatat paung*) laden with jadestone—Rs. 3-8-0.

A raft of double thickness (*hnitat paung*) laden with jadestone—Rs. 6-0-0.

A *kadôn* raft (made of bundles of bamboos) laden with jadestone—Rs. 8 to Rs. 30 (according to the carrying capacity of the raft).

(iii) Gambling fees, as at Tawmaw.

"The export tolls are tacitly recognized by Government although the rates have not been fixed, but the import tolls are unauthorized.

"Until five or six years ago, the export tolls at Tawmaw and Mamon were the same as those at the Hweka mines, namely, Re. 1 per mule-load of jadestone and eight annas per coolie-load, and no dues were levied on imports. The rates were raised by Kansi La. Major Townsend's estimate of the amount of *kyaukkun* realized at Tawmaw in 1903 was Rs. 1,090, but, as the Shan *Mawôk* pays the *Duwa* a sum of Rs. 1,000 yearly for the privilege of collecting this revenue, the estimate must fall considerably short of the mark. I have now gone carefully through the *Mawôk's* books for the current year, and have obtained the following figures, which

I believe represent fairly accurately the actual state of affairs:—

	On Coolies.			On Mules.		
	Rs.	A.	P.	Rs.	A.	P.
In *Tabaung* 1268 B.E.	48	0	0	26 203	0 0	0 0
In *Tagu* 1268 B.E. up to the middle of *Kasôn* 1263 B.E.	448	8	0	750	8	0
Estimate for the remaining half of *Kasôn*, when the season will end ...	448	0	0	750	8	0
Total ...	945	0	0	1,730	0	0
GRAND TOTAL ...	Rs. 2,675-0-0					

I have not been able to obtain the figures for last year as the books are incomplete. Ko Yin Det, the licensee for the collection of royalty on jadestones, estimates the receipts on account of *kyaukkun* in the Tawmaw mines at Rs. 4,000 and, in support of his estimate, produces a list that he has prepared from information furnished by jadestone traders of the number of mule and coolie-loads of jadestone that have left Tawmaw up to date. According to his list, the number of mules laden with jadestone that have left Tawmaw is 573 and of coolies 620, making a gross revenue of Rs. 3,508-8-0, or, for the whole season, of over Rs. 4,500. In order to explain the difference between his figures and the *Mawôk's* he says that the latter is swindled by his clerk and followers, by whom the tolls are collected. This, I fancy, is true, but, on the other hand, Ko Yin Det and the traders from whom he got his information, are anxious to secure a reduction of the tolls, and it is to their interest to make out as big a bill as possible. Perhaps the mean between the two figures may be nearer the truth than the figures obtained from the *Mawôk's* books. This would make the total revenue Rs. 3,587-8-0 divided (in round figures) as follows:—

	Rs.
800 Coolies	1,200
531 Mules	2,390
	3,590

The Tawmaw *Mawôk* maintains a staff of six men during the working months, and of two men in the rains, to police the mines and collect tolls; and he says that the import tolls suffice for the up-keep of this staff. I estimate that these

men cost him from Rs. 700 to Rs. 800 a year. It will be seen, therefore, that the Shan *Mawôk* of Tawmaw makes quite a good thing out of his appointment, and that it is possible to reduce the tolls so that they may approximate somewhat to the rates sanctioned by Government for the Hweka mines, though I am afraid that it will be impossible to reduce them to the same level because there the *Duwa* lives at the mines and is his own *Mawôk*, while here it will be difficult to compel Kansi's successor to live at Tawmaw.

"*Management of the Mines.*—The mines are managed by Kansi's agents, who are called *Mawôks*. There are two *Mawôks* at Tawmaw, a Kachin and a Shan, the latter of whom collects all the export and import dues, while Kansi La's nephew, La Saing, takes the revenue derived from the gambling-dens. There is also a *Mawôk* at Mamon, who receives and keeps all the money collected there, except the gambling-fees which are sent to Kansi La. The *Mawôk* of Mamon, Maung Nyi, is said to be a wealthy man. Kansi La never went to Mamon. Each of the Shan *Mawôks* maintains at his own expense a staff of five or six peons to help him to keep order at the mines and to collect tolls.

"The mines were visited by Mr. Twomey, the Commissioner of the Mandalay Division, in April 1907, and on his recommendation the Local Government issued the following rules for the levying of tolls and dues by the headman of the Jade Mines Tract:—

(*a*) *Manhumanta* at both Tawmaw and Mamon to be levied at 10 per cent. *ad valorem* on all stones sold at, or exported unsold from, the mines. The unsold stones to be valued by assessors and, if the owner of a stone objects to the price so assessed, the *Duwa* to take over the stone at the price fixed, or else reduce the valuation.

(*b*) No *manhumanta* to be levied on stones valued at less than Rs 100.

(*c*) No import tolls of any kind to be levied.

(*d*) Export tolls or *kyaukkun* to be levied at the rate of Rs. 3 per mule and Re. 1 per coolie-load of jadestone.

(*e*) The rates for rafts at Mamon to remain the same as at present.

"*The Hweka Jade Mines.*—The Hweka Jade Mines are situated in the hills twelve miles south of Mamon, and, as in the latter place, the jadestone is found in boulders. Major Townsend, writing of these mines in 1903, says:—'Kansi La has nothing whatever to do with these mines. He is, however,

connected with the Mabu-Sainglaing Marips, who own them. These mines were of little importance until 1897-98, when the question of appointing a headman arose. Mabu Sao Awn was appointed temporarily, pending the coming of age of his cousin, Sainglaing Sao Awn. The latter has been permitted to take over the duties and emoluments this year. These mines have increased in importance year by year and will probably shortly rival Mamon. They are situated on the slope of a steep hill and are cut into two deep, broad terraces. As the excavations continue and the earth is thrown up around them, it is probable that the mines will take the shape of deep wells as at Tawmaw. At present the limits of the claims are marked by long canes suspended overhead. There are now some sixty claims allotted by the headman who does not reserve the mines for his own family and friends as Kansi does at Tawmaw. Here, as at Tawmaw, the work is too hard for any but Kachins. The purchasers of the jadestone are Shans from the Upper Chindwin or from Mogaung. It is mostly taken *viâ* Kamaing to Mogaung, though the jade licensee has now complained that it is being smuggled direct to the railway at Taungni and Hopin, thus avoiding payment of royalty.'

" *Dues.*—(1) *Manhumanta* at the rate of one-tenth of the value of stones sold, or, if not sold, of the value fixed by assessors.

(2) Tolls of eight annas per coolie-load and Re. 1 per mule-load of jadestone removed from the mines.

The *Mawôk* (Mabu Sao Awn) stated he realized Rs. 1,000 from the above sources in 1901-02.

(3) License to keep a gaming-house realized Rs. 600 in 1901-02 and Rs. 700 in 1902-03, paid to the *Mawôk.*

" *Tribute.*—In addition to the ordinary tribute, the *Mawôk* pays Rs. 100 *per annum* to Government. Kachin tribute and *thathameda* are assessed and collected by the Subdivisional Officer,* Mogaung, in the ordinary way."

CHAPTER VI.

OCCUPATIONS AND TRADE.

Occupations.

The number of persons who are altogether independent of the land for their livelihood is small, and the great majority

* Now Kamaing.

of even those who do not actually till the ground depend for their welfare to a great extent on the prosperity of the crops. The people who are not agriculturists are Government servants, traders, cartmen and coolies living in the towns and villages near the railway.

Manufactures. There are no manufactures in the district worthy of mention. Kachin women weave a rough cloth for home use. They also make their own rice-liquor (*cheroo*), but this too is only for home consumption.

Trade. What trade there is, is chiefly carried on with the Kachins of the neighbouring hills, salt being the chief commodity that is sold.

Exports. Jade is taken to Mandalay, where it is sold for export to China, and gold won by the Burma Gold Dredging Company to Rangoon for sale or export to England. Paddy, rubber, smoked and dried fish also are exported.

Imports. Salt is brought into the district from Mandalay and sold to the Kachins. The other imports are piece-goods, yarn, matches, umbrellas, *dhall* and *ghi*. The imports from China are fruit, poultry, eggs, sheep, *da*-blades and iron cooking-pots.

Weights and measures. The ordinary Burmese weights and measures are used.

CHAPTER VII.

Means of Communication.

Roads. When the district became a portion of the British Empire in 1887, roads, such as we at present understand the word, did not exist. There were paths from village to village just sufficient for people to travel by. The main road was the one from Mogaung to the jade mines *viâ* Kamaing, and even this road was not kept in order, as it could only be used by travellers during the dry-weather months.

Cart-roads. The only metalled cart-roads in the district are the Pinka-Mogaung road, which is six miles long, and the roads in the towns of Mogaung and Myitkyina. The first section of the Myitkyina-Confluence road now under construction is also a cart-road, but it is not metalled. Carts can go between Waingmaw and Wowsong and from Waingmaw for twelve miles along the Kazu road, and also between Hopin and

Ywathitgyi on the Lontôn-Hopin road. All these roads pass through large plains which very easily might be brought under rice cultivation.

Mule-tracks. There are graded mule-tracks to the frontier outposts of Sadôn, Sima, Seniku, Lauhkaung and Htawgaw from Waingmaw, a village on the Irrawaddy; from Hopin to Lontôn on Lake Indawgyi; from Maingna to Kwitu; from Myitkyina to Auchè; from Myitkyina to Watugyi; from Kazu to Nahpaw, from Lauhkaung to the Ngawchaung conference, 'Nmaikha and from Kamaing to Mamon *viâ* Nanyaseik, Lônkin and Tawmaw. All these roads are maintained by the Public Works Department. There are also mule-tracks along the Chinese frontier from Wawchô to Nahpaw *viâ* Sadôn and Sima; from Seniku to Wawchôn from Kamaing to Shaduzup, and from Sèzin to Haungpan which are kept in repair by the Civil Officers, but paid for out of Provincial funds. The principal District Fund roads are ones from Waingmaw to Hoton, Talawgyi to Tumpakut, Sinbo to Mangin, and Kamaing to Panla.

Avenues. The roads in the towns of Mogaung and Myitkyina are being planted gradually with trees. Those outside the towns, passing as they do through thick jungle, have natural avenues, and it has not been considered necessary to provide them with roadside trees.

Rest-houses. There are rest-houses or inspection bungalows on all the Public Works Department roads at intervals of between nine and fifteen miles. Most of the bungalows are small, containing accommodation for two travellers only.

There are also smaller bungalows maintained from the District Fund at Namti, Taungni, Manwè, Panla, Hweka, Sinbo and Pinbaw.

Railways. The terminus of the Burma Railways Company's trunk line from Rangoon is at Myitkyina. The line runs diagonally through the centre of the district from north-east to south-west, traversing the fertile valley of the Namyin *chaung*. There are stations at Myitkyina, Namti, Mogaung, Taungni, Pinbaw and Hopin.

CHAPTER VIII.

FAMINE AND RAINFALL.

The rainfall is always plentiful, and there is no prospect of a failure of crops such as would cause dearth, or disaster

like a famine. A failure of the standing crops whereby the agricultural population is temporarily thrown on the hands of Government for subsistence is unknown. The annual rainfall ranges between 70 and 80 inches, the highest rainfall recorded being 110 inches in 1905.

Seasons.

There are three seasons, the cold, the hot, and the rainy. The cold season lasts from the beginning of November to the end of February, and the hot from the beginning of March to the middle of May, when the rains usually set in. There is, however, seldom a month even in the dry season when rain does not fall once or twice. The thermometer in the hottest weather seldom reads over 95° Fahrenheit in the shade in Myitkyina, but it has been known to register 108°. The rainy season is damp, enervating and unhealthy, the cold season bracing, while the heat in the hot weather is seldom very trying. August, September and October are feverish months, and owing to the dampness the heat is then sometimes very oppressive. At the higher elevations in the Lauhkaung Hill Tract snow lies from January to May. Fires are necessary on the hills from August to March, and even in the plains they are appreciated in December, January and February. Much of the country and many of the villages are flooded in the rains and once in five or six years the towns of Myitkyina and Mogaung are submerged. The last flood reported in Mogaung occurred in 1911 and in Myitkyina in 1903.

CHAPTER IX.

GENERAL ADMINISTRATION.

Civil Justice.

The Civil Courts of the district are, as elsewhere, of three grades, namely, Township Courts, Subdivisional Courts and the District Court, and they have the same general powers and jurisdictions as in other parts of the province. In the Kachin Hill Tracts, justice is administered by Assistant Superintendents appointed under the Kachin Hill Tribes Regulation.

Kayaingóks.—There are five officers called *Kayaingóks* in the district who are stationed at—

(1) Mogaung. (3) Lontôn.
(2) Kamaing. (4) Waingmaw.
(5) Sinbo.

Nearly all these functionaries have civil powers under the

Village Act [section 6], whereby they are empowered to dispose of cases up to the value of Rs. 20.

Township Judges.—The powers of the Township Judges are limited to the trial of suits up to Rs. 500 in value. There are three Township Judges and one Additional Township Judge in the district.

Subdivisional Judges.—There are three, one at Mogaung, one at Kamaing and one at Myitkyina, and they are permitted to try suits up to Rs. 3,000 in value.

District Judge.—There is one at Myitkyina. The *Kayaingôks*, Township Judges and Subdivisional Judges are subordinate to the District Judge, to whom appeals lie from them.

Work of the Civil Courts.

Three hundred and forty-two Civil Regular and 26 Civil Miscellaneous suits were tried in the Civil Courts of the district in the year 1905, and 393 Civil Regular and 41 Civil Miscellaneous suits in 1906. The work, though light, is increasing. The above figures do not include Kachin Hills cases.

Registration.

There are Registration offices at the headquarters of the district and at Mogaung. The Registration Officers are the Headquarters Magistrate in Myitkyina and the Subdivisional Officer at Mogaung.

Criminal Justice: The various Courts.

The Criminal Courts of the district include those of the *Kayaingôks*, who are empowered as third class Magistrates under the Code of Criminal Procedure. There are also the Township Magistrates of Kamaing, Myitkyina, and Mogaung, and three Subdivisional Magistrates, one at Myitkyina and the others at Mogaung and Kamaing, and the Distrct Magistrate who acts as Sessions Judge in Kachin Hills cases, the Judicial Commissioner, Mandalay, being the Chief Court. Besides these, there are five Assistant Superintendents of Kachin Hills, who dispose of criminal work under the Kachin Hill Tribes Regulation and the Indian Penal Code, the Subdivisional Officers of Myitkyina and Mogaung and the Subdivisional Officer of Kamaing being the Assistant Superintendents for the hill tracts in their jurisdictions.

Police.

The Police Administration is controlled by the District Superintendent of Police. He has an Inspector of Police at Mogaung and another at Myitkyina. The total police force of the district is 167, comprised as follows:—10 Sub-Inspectors, 14 Head Constables, 143 Police Constables (including Sergeants). Of the total of 143 policemen, 29 are village constables, that is, men who have been

enrolled under the Police Act but are not provided with uniforms or arms and do no regular police work. These men are attached to the Kachin Hills Assistant Superintendents and *Kayaingôks*.

There are five police-stations and outposts in the district of the following strength :—

	Men.
(1) Myitkyina Headquarters and District Staff ...	49
(2) Mogaung Headquarters	24
(3) Kamaing	14
(4) Haungpa	17
(5) Hopin	18

Then there are eleven men in the training depôt and a reserve of five men. The village police mentioned above are stationed at the following places: Myitkyina—two men with the Assistant Superintendent, Myitkyina and Sinbo Hill Tracts; Sinbo—six men with the *Kayaingôk*; Mogaung—five men with the Assistant Superintendent and *Kayaingôk*; Lontôn—five men with the *Kayaingôk*; Kamaing—five men with the Assistant Superintendent and *Kayaingôk*; Sadôn —three men with the Assistant Superintendent; Sima—three men with the Assistant Superintendent and Lauhkaung three men with the Assistant Superintendent.

Criminal Cases.

There have been no cases of importance in recent years, except those that have taken place in the Kachin Hill Tracts, the worst case being a shocking murder of a whole family of Chinese by transborder Kachins at the village of Nongnan, some nine miles north of Myitkyina. The reason for the murder was revenge.

Military Police.

In addition to the Civil Police-force of the district, there is a strong force of Military Police, which not only garrison Myitkyina but the various outposts. In the open season the Myitkyina Battalion is reinforced by five companies of infantry and some mounted infantry from the Reserve Battalion, and the force in the district then numbers over 2,000 men.

During the rainy season, *i.e.*, from May till the end of October, the mounted infantry and also the garrisons of certain of the outposts are recalled. Furthermore, the garrisons of nearly all the permanent outposts are reduced. A Reserve Mobile Column of 100 rifles is also formed every year and held in readiness at headquarters for active service.

The following table shows the distribution of the Military Police during the open and rainy seasons:—

Name of Outpost.	Infantry in the open season.	Mounted Infantry.		Strength of out-posts during the rainy season.
		In the open season.	In the rainy season.	
Sadôn	182	2	2	182
Seniku	100	2	2	75
'NPumbum ...	25	...	...	25
Watugyi	20	10	...	30
Sima	200	2	2	150
Mogaung	1[illegible]0	10	...	120
Kamaing	1[illegible]0	20	...	75
Nahpaw	50	2	...	50
Lontôn	50	...	...	50
Lonkin	50	...	...	...
Waingmaw	30	...	...	16
Talawgyi	30	...	...	30
Lauhkaung	75	...	...	75
Htawgaw	100	...	...	100
Sinbo	16	...	...	...
Mara	20	15	...	...
Auchè	30	20	...	...
Weshi	65	10	...	...
Reserve Mobile Column	100	...	...	...
Myitkyina ...	847	40	50	745
Assistant Superintendent's Escort, Mogaung ...	20	5	...	...
At Kanpetlet in the Pakôkku District ..	50	...	...	50
Total ...	2,130	138	56	1,773

CHAPTER X.

Revenue Administration.

Thathameda. The revenue of the district is made up of the *thathameda* tax, which is a tax of Rs. 10, Rs. 8, Rs. 6 and Rs. 5 per household on the population of the district, the great majority of the villages paying the first rate.

Tribute. The Kachins of the hills in the Mogaung subdivision and Kamaing Kachin Hill Tracts pay tribute at the rate of Rs. 5 a house, while the Kachins in the other hill tracts pay at the rate of Rs. 2-8-0 and in the remoter parts Rs. 1-8-0 and Re. 1.

Land Assessment. On all surveyed lands in the district, which are given out on lease, a rate of Rs. 1-8-0 per acre is levied. On

other lands, a tenth of the gross outturn is taken as revenue. Practically all the land in the district is State land. House-plots in the towns of Myitkyina, Mogaung and Kamaing pay a tax of 1 pie per 6 square feet of superficial area.

Other revenue.

Besides the above revenue, which is increasing yearly there is also the royalty on minerals, revenue from stamps, excise and fisheries and, lastly, the District Fund receipts which are made up from the income derived from bazaars and ferries.

The revenue derived from the district at present is not sufficient to maintain it.

The total revenue from all sources, excluding the revenue credited to the District Fund, during the past five years, was as follows :—

				Rs.
1902-03	...	...	...	1,87,507
1903-04	...	...	...	1,97,376
1904-05	...	...	...	2,14,856
1905-06	...	...	...	2,35,899
1906-07	...	...	...	2,53,784
1907-08	...	...	...	2,73, 45
1908-09	...	...	...	2,95,586
1909-10	...	...	...	2,99,445

CHAPTER XI.

LOCAL SELF-GOVERNMENT.

Local Funds.

The revenue credited to the District Fund was—

				Rs.
1902-03	...	...	...	15,900
1903-04	...	...	...	17,962
1904-05	...	...	...	18,092
1905-06	...	...	...	17,681
1906-07	...	...	...	28,990
1907-08	...	...	...	20,184
1908-09	...	...	...	31,834
1909-10	...	...	...	32,131

The chief sources of revenue are the Myitkyina and Mogaung bazaars, ferries, slaughter-houses and cattle-pounds. The revenue is expended chiefly on the upkeep of roads in the towns of Myitkyina, Mogaung and Kamaing and repairing of District Fund buildings.

CHAPTER XII.

EDUCATION.

Census Statistics.

According to the figures of the census of 1901, the Myitkyina district is backward in the matter of education, the

number of literate persons in each township being as follows:—

Myitkyina township, 3,367 out of a total of 38,845; Mogaung township, 2,738 out of a total of 18,867; and Kamaing township, 1,904 out of a total of 10,431; that is to say, out of a total population of 68,599 only 8,009 are literate.

Educational institutions.

There is a school for Kachin children under the American Baptist Mission in Myitkyina; another at Sima and a third at Kagam, the last two being in the Kachin Hills. Besides the above there are the following schools: three Secondary, fifteen Primary and seventy-three Elementary (private) registered schools. There is also a Government Anglo-Vernacular school in the town of Myitkyina. The number of pupils in these schools in 1910 was 1,347.

Most of the schools in the district are monastic, and in the hill areas even the elementary teaching of the *pôngyi kyaungs* is absent.

During the census year of 1901, the total attendance at the various schools was 1,194.

Officer in charge.

The Deputy Inspector of Schools at Katha is in educational charge of the Myitkyina district.

Expenditure.

The expenditure incurred by the State on education in the Myitkyina district in 1909-10 was Rs. 6,915.

CHAPTER XIII.

PUBLIC HEALTH.

General health.

The health of the district cannot be described as good. Malaria is very prevalent, especially in the rainy months from June to October, giving rise to enlargement of the spleen, anæmia and general impairment of health. Intestinal worms and ophthalmia are also common ailments at that time of the year. Cases of diarrhœa and dysentery are infrequent, probably because the water-supply of the district is abundant and wholesome.

In the cold-weather months, November to February, chest affections, such as bronchitis and pneumonia, are prevalent. The intense cold on the hills, sudden changes of temperature and the scanty and unsuitable clothing of the people may account for this. Pneumonia causes many deaths.

Malaria.

Malaria is by far the most common cause of sickness in the district. It is prevalent throughout the year and in all localities, but chiefly in the valleys and plains. The fever

season proper extends from June to October, when there are many more cases than at other times. The prevalence of malaria is doubtless due to the existence of large tracts of *low-lying land* which become swamps in the rains and form suitable breeding-grounds for mosquitoes, and to the difficulty of draining many of the towns and villages which consequently remain water-logged for several months at a time.

Fortunately cholera does not often visit the district. It occurs only at the beginning of the rainy season, and the outbreaks are of short duration and cease spontaneously when the heavy rains set in. The origin of these outbreaks can almost invariably be traced to imported infection and to the water-supply becoming contaminated by the dejecta of patients. **Cholera.**

Small-pox is rare. Sporadic outbreaks occasionally occur in the Kachin Hills villages, where vaccination is still in a backward state. The Myitkyina district is one of the few districts in Burma where the Burmese inoculator is not known. **Small-pox.**

Up to the present time only a few cases of plague, imported from Mandalay, have occurred, but there is great danger of the disease being permanently introduced by the arrival of large numbers of traders and others from affected areas *en route* to the jade mines. Rats are being destroyed in the towns of Myitkyina, Mogaung and Kamaing. **Plague.**

Goitre is very common in the hills It seems to be connected in some way with the use of the water of springs and is almost entirely confined to the Kachins and other hill-tribes, cases being very rarely met with among the Shans living in the plains. Women are affected more than men, and the disease generally appears to begin about the age of puberty. **Other diseases.**

Vital statistics are not recorded in the district. **Vital Statistics.**

Vaccination is chiefly carried on in the Shan-Burmese villages in the plains, the Kachins being too uncivilized to take to it. There is no opposition on the part of the Shan-Burmans, and even the Kachins do not object to it when they come down to the plains. In the towns and larger villages, nearly all the children have been protected. **Vaccination.**

Sanitation in the villages where the mode of life of the people is primitive is practically *nil*. In the towns of Myitkyina and Mogaung, it receives some attention and organized methods of conservancy are in force. **Sanitation.**

Medical Institutions.

There are several hospitals and dispensaries for the civil population and Military Police in the district. For the former there are five hospitals and two dispensaries, and for the latter twelve hospitals. At some of the Military Police hospitals, civil patients are also treated. From November to April, four additional hospitals for the Military Police are opened in connection with the cold-weather operations. The attendance at the hospitals is fairly good and shows a tendency to increase. The hospitals for the civil population are at Myitkyina, Mogaung, Kamaing, Sadôn and Sima, and the dispensaries at Lontôn and Sinbo.

CHAPTER XIV.

MINOR ARTICLES AND LEGENDARY HISTORY OF MOGAUNG.

Principal Towns and Villages.

Towns and Villages.

The most important towns and villages in the district are:—

Myitkyina.—The headquarters of the district, subdivision and township of that name. Its population in 1901 was 3,618 souls and it is the terminus of the trunk railway from Rangoon. The distance between the two places is 724 miles. A large force of Military Police garrisons it. The distance from Bhamo is 135 miles.

The trade is petty and is confined to the Kachirs from the surrounding hills. The station has the usual public offices and buildings, civil police-station, post and telegraph offices, hospitals, circuit-house and government bazaar. It has only become a place of importance since its occupation by the British. The name Myitkyina means "by or near the great river," that is the Irrawaddy.

Mogaung.—The headquarters of the subdivision and township of that name. It is situated on the left bank of the Mogaung or Namkawng stream, and has a population of 2,742 souls. It is a station on the Burma Railway and contains a court-house for the Subdivisional Officer and Township Officer, a large military police post, a civil police-station, two hospitals, one for the military police and the other for the civil population, a post and telegraph office and a government bazaar.

Kamaing.—A town at the junction of the Indaw and Mogaung streams. Its population according to the census of

1901 was 1,079. It is the headquarters of the Kamaing subdivision and of the Assistant Superintendent of the Kamaing Kachin Hill Tracts. There is a military police post under a British Officer, a civil police-station, a court-house, two hospitals, a circuit-house, and a post and telegraph office in the town. The distance from Mogaung to Kamaing by road is 27½ miles. During the rains a Government launch runs between the two places. The majority of the inhabitants are connected with the trade in jade.

Talawgyi.—A Shan-Burman village situated on the east bank of the Irrawaddy. It has a permanent garrison of thirty military police, a military police hospital and a post office. The chief occupation of the inhabitants is paddy cultivation. The population of the village according to the census of 1901 was 495.

Waingmaw—Is situated on the east bank of the Irrawaddy five miles below Myitkyina. There is a ferry across the river here and also a small military police post. The chief occupation of the village, the population of which is 440 persons, is paddy cultivation. A few households indulge in petty trading. The main trade-routes to China *viâ* Sadôn and Sima start from here. The village is the headquarters of the Lemyo *Kayaingôk*, who is a Magistrate of the third class.

Sinbo.—A Shan-Burman village of 428 inhabitants, near the northern entrance of the first or Sinbo defile. The inhabitants are cultivators. A *Kayaingôk* has his headquarters here. He has been invested with third class Magisterial powers which he can use in the villages situated in the *Kayaing*. There is a post and telegraph office in the village. Launches plying between Myitkyina and Bhamo call here. During the open season (November to April) a small garrison of military police is quartered in the village.

Hopin.—A station on the railway with a population of 800 to 900 souls. The chief occupation of the people is agriculture. This village has grown considerably in recent years, its population in 1901 being twenty.

As regards the Hill Tracts, the following are the more important places:—

Sadôn.—A Kachin village 45 miles east of Myitkyina. It is the headquarters of the Assistant Superintendent of the Sadôn Kachin Hill Tract. There is a considerable force of military police here under the command of a British Officer, and a fort named Fort Harrison, after Captain Harrison

who defended it when it was besieged by the Kachins in February 1892. The fort is built at an elevation of 4,750 feet above sea-level. It guards the Kaoliang pass and Sansi gorge roads from China. There is a post office and a telegraph office here, and also hospitals for the military police and the civil population.

Sima.—The headquarters of the Assistant Superintendent, Sima Hill Tract, and of a number of military police under the command of a British Officer. The fort is known as Fort Morton, in memory of Captain Boyce-Morton who was killed while defending it in 1893. The fort guards the Santa-Pajao route between Myitkyina and China. There is a post and telegraph office here and two hospitals, one for the civil population, the other for the military police.

Legendary history of Mogaung

The following is the legendary history of Mogaung up to the time of King Bodaw Paya :—

Long years ago, the *Sawbwa* of Mogaung ruled over the Shan country now known as the Myitkyina district. The capital of his kingdom was called Kosambi, and the reigning chief was named Khum Leo, another name by which he was known to the Shans being Hom Khum. The descendants of Khum Leo *Sawbwa* possessed a seal bearing the following words on it :—" Seven ranges of mountains ; seven seas ; the sun ; the moon ; and the stars." This royal seal was called " Sôn," and was supposed to possess magical powers. It was used only on royal orders and was very strictly guarded until the time of Khum Lai *Sawbwa*, during whose reign the territories over which he ruled were extended by the subjugation of large tracts of country to the north, south, east and west. He also changed the name of his capital from Kosambi to Maingmun, which means 'superior to all other cities.' During his reign, the Emperor of Gandagarit, that is China, invaded the *Sawbwa's* territory with a well-equipped army, the object of the invasion being to possess himself of this magical seal. The *Sawbwa* of Maingmun was, however, successful in beating off the invaders. The Chinese Emperor determined thereupon on his next invasion to regularly invest Maingmun, and the *Sawbwa* hearing of this summoned a council of war of his chiefs, at which it was decided to call out all the available troops and advance against the Chinese. This was done, and the enemy were routed and pursued as far as the town of Momein, now known as Têngyüeh. The Emperor, greatly annoyed at his defeat, on reaching China said publicly

that he was determined to conquer the Shans and possess himself of the magical seal. Some learned Brahman astrologers were then consulted, who foretold that until such time as he was in possession of the magical seal it was futile to invade Shan territory, and advised him to invite the Shan *Sawbwa*, Khum Lai, to pay him a friendly visit and then by fraud to possess himself of the seal. Two ministers were accordingly sent to Maingmun to convey the invitation of the Emperor of China to the *Sawbwa*, which was couched in the following words :—" We have been at war for many years and the consequence has been that trade, manufactures, and arts have greatly suffered. Let us now therefore come to terms and pray accept this invitation to visit me in China which is presented to you by my chosen ministers." Not suspecting that the invitation was sent with an ulterior motive, Khum Lai agreed to visit the Emperor. All necessary arrangements were made and the visit finally took place, the Chinese Emperor receiving his noble guest with the customary oriental *éclat*.

Previous to Khum Lai's arrival, a plot had been arranged by the Emperor and Empress, whereby it was agreed that the Empress should so flatter their guest that he would do whatever he was bidden by her. This was successfully accomplished, and while he was under the influence of liquor, the magical seal was stolen from him by the Emperor himself, an imitation one being placed on the *Sawbwa's* person. The fraud was not discovered until Khum Lai reached Maingmun, when he sent his son to demand the return of the real seal. This was of course refused and Khum Lai's territory was again invaded, but the Chinese were defeated a second time. The Brahmans who were then consulted advised the Emperor of China to have a large bamboo raft constructed and to place on it a goat and a drum. To the goat's leg a stick was to be attached in such a way that whenever the goat moved the stick would strike the drum. This was done and the raft floated down the river to Maingmun, the inhabitants of which place on hearing the sound of the drum rushed to the river-bank to see what was the matter. Only three men saw the raft. The second man said to the first, pointing to the raft, "What's that?" and the first replied, "It is a goat on a raft ငြဗွတ်ငြ။" The third man, not hearing what had been said, questioned the second, who replied, carelessly, "ငြငြွာ။" *i.e.*, "defeated," in Shan, omitting 'ပွတ်။'. "Defeated! Defeated!!" shouted the third man, and this spread

through the town causing such consternation that the people fled in all directions. The Chinese who were in hiding near by thereupon rushed into the town and captured it, taking Khum Lai prisoner. Khum Lai's two sons, however, managed to escape and hid in disguise with some cowherds. One of them was subsequently discovered by the Chinese and taken captive to China. Some time later, while the other son was tending cattle in a paddy field, he spread his coat out in the sun to dry and sat some way off and watched his cattle. While so occupied, a tiger came out of the neighbouring jungle and began scratching at his coat and then re-entered the jungle. On gathering up what he thought would be the remains of his tattered garment he found to his surprise that there was no rent in it. This act was repeated on three consecutive days, whereupon it was reported to the persons with whom he was in hiding and by them to the ministers, who promptly sent for the astrologers, who interpreted the meaning of this curious occurrence to be that the young *Sawbwa* should change his name. So he was called Sao Khum Pha (which means "tiger's scratch"). About this time, owing to the frequent raids of the Chinese, it was resolved to leave Maingmun and found a new city; the city was accordingly deserted by its inhabitants, who at first lived temporarily at Wainglulin, to which place the following story is attached:—There was a cultivator who worked paddy-land, and when his paddy became ripe, 500 monkeys came upon the scene and ate up all the paddy. A white monkey carried a drum, and when he beat it the crop that had been eaten up reappeared. So surprised was the cultivator at what he had seen that he informed Sao Khum Pha, who sent 500 of his men out to catch this white monkey, which after some trouble was secured with its magical drum. As Sao Khum Pha was anxious to build a new city and no site could be fixed upon, it was decided to send seven men in four different directions, each party to travel for seven days, at the end of which time it was to halt. The drum was then beaten, and as it was only heard by the party that had gone in the direction of Nankum, thither proceeded the *Sawbwa* with his men. On the way a halt was called, during which the *Sawbwa* placed his clothes and a blanket belonging to his son out in the sun to dry, when a tiger issued from a neighbouring jungle and covered himself with the latter, the son being thereafter re-named Sao Hom Pha. On reaching the place where the seven men who had heard the drum had halted, a city was built and named Meungkong

(Mogaung), and the stream near it Namkawng, by which names they are known to this day.

There were in all eight *Sawbwas* of Meungkong:—

(1) Sao Khum Pha.	(5) Sao Ngan Pha.
(2) Sao Hom Pha.	(6) Sao Ke Pha.
(3) Sao Mao Don.	(7) Sao Kho Pha.
(4) Sao Khu Pha.	(8) Maung Saing.

When Maung Saing ruled at Mogaung, the Burmese invaded Mogaung and Maung Saing was taken prisoner. It has never been ascertained what his fate was. This was during the reign of King Bodaw Paya of Burma.

List of Deputy Commissioners, Myitkyina District.

Name.	Period of Incumbency.		Remarks
	From	To	
Mr. W. H. C. Minns, I.C.S. ...	1st April 1895.	9th June 1895.	
Mr. H. L. Saunders, I.C.S. ...	10th June 1895.	22nd Nov. 1896.	
Mr. E. C. S. George, C.I.E., I.C.S.	23rd Nov. 1896.	30th Nov. 1897.	
Major E. C. Townsend, I.A. ...	1st Dec. 1897.	9th May 1903.	
Mr. W. A. Hertz, C.S.I. ...	10th May 1903.	...	

List of Subdivisional Officers, Myitkyina Subdivision.

Name.	Period of Incumbency.		Remarks
	From	To	
Mr. H. W. Godber, Extra Assistant Commissioner.	13th May 1891.	19th April 1892.	
Captain E. J. Gastrell, I.A. ...	20th April 1892.	3rd Oct. 1892.	
Captain Marrett, I.A. ...	4th Oct. 1892.	14th Dec. 1892.	
Mr. A. Symington, Extra Assistant Commissioner.	15th Dec. 1892.	28th Feb. 1893.	
Captain G. E. T. Green, I.A. ...	1st March 1893.	5th April 1893.	
Captain F. H. Eliott, I.A. ..	6th April 1893.	26th March 1894.	
Mr. W. H. C. Minns, I.C.S. ...	12th July 1894.	31st March 1895.	
Maung Myat Tha Gyaw, T.D.M., Extra Assistant Commissioner.	21st April 1895.	7th June 1895.	
Maung Po Maung, A.T.M., Extra Assistant Commissioner.	8th June 1895.	21st June 1907.	
Mr. J. T. O. Barnard, Extra Assistant Commissioner.	22nd Jnne 1907.	24th Augt. 1908.	
Mr. A. C. Bateman, Extra Assistant Commissioner.	25th Augt. 1908.	12th April 1909.	
Mr. C. W. King, Extra Assistant Commissioner.	13th April 1909.	...	

List of Subdivisional Officers, Mogaung Subdivision.

Name.	Period of Incumbency.		Remarks.
	From	To	
Mr. D. H. R. Twomey, I.C.S. ...	14th Dec. 1887.	30th March 1888.	
Captain L. E. Eliott, I.A. ...	31st March 1888.	5th July 1889.	
Captain L. E. Eliott, I.A. ...	2nd April 1890.	7th July 1890.	
Mr. A. Symington, Extra Assistant Commissioner.	11th July 1890.	23rd March 1891.	
Captain A. Wilson, I.A. ...	24th March 1891.	14th Sept. 1892.	
Mr. W. H. C. Minns, I.C.S. ...	15th Sept. 1892.	20th May 1893.	
Mr. C. C. T. Chapman, Assistant Commissioner.	21st May 1893.	7th May 1896.	
Maung Myat Tha Gyaw, T.D.M., Extra Assistant Commissioner.	8th May 1896.	29th Oct. 1896.	
Mr. A. E. English, I.C.S. ...	30th Oct. 1896.	23rd June 1900.	
Mr. H. Clayton, I.C.S. ...	11th July 1899.	17th Oct. 1899.	
Major C. E. Bowen, I.A. ...	10th Nov. 1900.	15th Feb. 1901.	
Mr. Gavin Scott, I.C.S. ...	21st Feb. 1901.	7th Augt. 1901.	
Mr. H. A. Thornton, I.C.S. ...	17th Augt. 1901.	21st Feb. 1902.	
Mr. J. T. O. Barnard, Extra Assistant Commissioner.	22nd Feb. 1902.	27th Sept. 1902.	
Mr. A. G. H. Breithaupt, Extra Assistant Commissioner.	28th Sept. 1902.	9th Dec. 1903.	
Captain W. B. T. Abbey, I.A. ...	10th Dec. 1903.	16th May 1906.	
Maung Po Kin, Myoôk ...	17th May 1906.	18th July 1906.	
Mr. J. T. O. Barnard, Extra Assistant Commissioner	19th July 1906.	27th Nov. 1906.	
Captain L. E. L. Burne, I.A. ...	28th Nov. 1906.	4th July 1907.	
Mr. T. F. G. Wilson, Extra Assistant Commissioner.	5th July 1907.	22nd Augt. 1908.	
Mr. W. Scott, Extra Assistant Commissioner.	23rd Augt. 1908.	2nd Nov. 1910.	
Maung Po Thein, Myoôk ...	2nd Nov. 1910.	28th Nov. 1910.	
Mr. A. R. Godber, Extra Assistant Commissioner.	28th Nov. 1910.	17th May 1911.	
Maung Shwe Kya, Myoôk ...	17th May 1911.	2nd June 1911.	
Captain H. H. Batten, I.A. ...	2nd June 1911.	13th Nov. 1911.	
Mr. C. W. King, Extra Assistant Commissioner.	14th Nov. 1911.	...	

List of Subdivisional Officers, Kamaing Subdivision.

Name.	Period of Incumbency.		Remarks
	From	To	
Mr. J. T. O. Barnard, Extra Assistant Commissioner.	23rd Nov. 1910.	20th Nov. 1911.	
Captain H. H. Batten, I. A. ...	20th Nov. 1911.	...	

List of Battalion Commandants of the Myitkyina Military Police Battalion (formerly the Mogaung Levy).

Name.	Period of Command.		Remarks
	From	To	
Captain H. O'Donnell, D.S.O., 44th Gurkha Rifles.	Nov. 1886	Augt. 1891	This officer raised the Battalion as the Mogaung Levy.
Captain H. G. Burton, 4th Sikhs (now 54th Sikhs).	Augt. 1891	17th Dec. 1893.	
Captain A. W. Newbold, 27th Madras Infantry.	18th Dec. 1893.	2nd May 1897.	
Lieutenant H. W. Cruddas, 38th Dogras.	3rd May 1897.	30th Sept. 1898.	
Captain A. W. N. Taylor, 1/10th Gurkha Rifles (1st Burma Gurkha Rifles).	1st Oct. 1898.	7th Oct. 1901.	
Captain J. H. Whitehead, 93rd Burma Infantry (3rd Burma Battalion).	8th Oct. 1901.	9th March 1902.	
Captain J. R. Darley, 9th Bombay Infantry.	10th March 1902.	11th March 1903.	
Captain E. F. Rainey, 72nd Punjabis (2nd Burma Battalion).	11th March 1903.	24th June 1904.	
Captain W. H. Prendergast, 20th Punjab Infantry.	25th June 1904.	6th Nov. 1905.	
Major Carew Barnett, 91st Punjabis (6th Burma Battalion).	7th Nov. 1905.	17th March 1908.	
Major J. L. W. Ffrench Muller, 13th D. C. Lancers (Watson's Horse.	18th March 1908.	...	

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(3) Handbook of the Kachin Language, by Mr. H. F. Hertz. Appendices.

(4) The Sana Column Intelligence Report, by Lieutenant M. N. Turner, 1st Battalion, Duke of Cornwall's Light Infantry.

(5) Report on a Visit to the Hukawng Valley in 1907, by Mr. W. A. Hertz.

(6) Report and Diary of the Operations round Sima during 1892-93, by Lieutenant W. H. Dent, 2nd Battalion, Princess of Wales' Own Yorkshire Regiment.

(7) Deputy Commissioner, Myitkyina's Main Files Nos. $\frac{31P.}{1894}$, $\frac{36G.}{1901}$, $\frac{36G.}{1902}$, $\frac{46G.}{1895}$, $\frac{6P.}{1893}$, $\frac{2T.-1}{1903}$, $\frac{2T.-4}{1904}$, $\frac{2T.-2}{1905}$, $\frac{2T.-3}{1904}$, $\frac{1P.-1}{1903}$, 2T.-1, regarding the boundaries of the District, Subdivisions, Townships and Kachin Hill Tracts.

(8) Deputy Commissioner, Myitkyina's Political Department file No. P.-11 *re* the Conduct of Mogaung Officials.

(9) Deputy Commissioner, Myitkyina's Political Department file No. C.-12 *re* Jade Mines Affairs.

(10) Deputy Commissioner, Myitkyina's Political Department file No. 8 *re* The Burma-China Boundary Commission.

(11) Deputy Commissioner, Myitkyina's Political Department file No. P.-15 *re* The Kansi-Walawpum Feuds.

(12) Deputy Commissioner, Myitkyina's Political Department file No. 23 *re* Exploration Column and action with the Chinese at Hparè.

(13) Deputy Commissioner, Myitkyina's Political Department file No. P.-14 *re* The Yawyin Rising.

(14) Deputy Commissioner, Myitkyina's Political Department file No. P.-39 *re* Orders regarding the Administrative Frontier.

(15) Deputy Commissioner, Myitkyina's Political Department file No. P.-48 *re* the Tingaw Raids.

(16) Deputy Commissioner, Myitkyina's Judicial Department file No. 8-18 of 1904 *re* the Nongnan Murders.

(17) Deputy Commissioner, Myitkyina's Political Department file No. P.-57 *re* Attack on Auchè Outpost.

(18) Deputy Commissioner, Myitkyina's Judicial Department file No. 8-14 of 1908 *re* Tabônkha Bungalow Murders.

(19) Mr. W. A. Hertz's Report on his expedition to the unadministered territory north-east of the Myitkyina District.

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BURMA.

DISTRICT MYITKYINA.



Heliozincographed at the Survey of India Offices, Calcutta.

Reg. No. 1585 E., 08—400.

Prepared specially for the Superintendent Gazetteer Burma, from information supplied by the Deputy Commissioner.

Scale $\frac{1}{1,000,000}$.

10 5 0 10 20 30 Miles.

NOTE.—The Longitudes are referrible to the Greenwich meridian.
Chaung or Kha & C or K signify streams.
Pum or Bum signify hill & mountain.

REFERENCES.

Boundary Province or State
" Undemarcated
" District
P. W. D. Road